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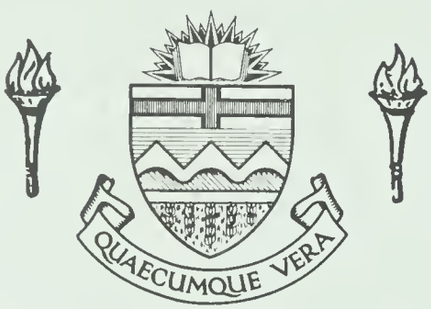

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TOWARD THE LIFE OF DIALOGUE: EXPLORING THE MEANING OF PARTNERSHIP IN TEACHER EDUCATION

BY

ALAN DON SHAPIRO

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH

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The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research, for acceptance, a thesis entitled "TOWARD THE LIFE OF DIALOGUE: EXPLORING THE MEANING OF PARTNERSHIP IN TEACHER EDUCATION" submitted by Alan Don Shapiro in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

DEDICATION

To my children, Linnea
and Marc, who always
wondered why their Dad
was writing a book with-
out pictures.

ABSTRACT

The intent of this present study is to begin an exploration into the nature of the partnership relationship in teacher education at the University of Alberta. The study attempts to understand how the Faculties of Arts and Sciences are allied with the Faculty of Education in a collaborative effort with respect to the general and professional preparation of pre-service teachers.

Noting that the requirements for the Bachelor of Education (B.Ed.) degree includes between fifty and sixty percent of coursework to be take in the Faculty of Arts and Science, the study suggests that a sustained examination of the views, intents, and interests of the "academic partners" might well contribute to an increased awareness and understanding of inter-faculty collaboration and unity of purpose in teacher education at the University of Alberta. Further, in the creation of a forum for dialogue, this study will hopefully serve to improve the quality of the partnership by disclosing more completely its true nature.

Understanding that life in a university setting is fundamentally relational in character, it is argued that a research perspective is needed which addresses and probes the deep structure of human relation-

ships. The dialogical philosophy of Martin Buber provides both a methodological framework for data collection and interpretive reflection. For Buber, "the relation" is the bottom reality of life, and the basic fact of human existence is man with man and the depth and quality of dialogical partnership that is possible to attain. Buber's philosophy affords a unique way to "see" and to "speak about" the nature and meaning of the partnership affiliation in teacher education.

Thirteen interviews were conducted with individuals representing the Faculties of Arts and Sciences and the Faculty of Education, as well as several students representing the departments of Elementary and Secondary Education. The central question around which dialogue developed was: "What is the nature of the partnership relationship in teacher education at the University of Alberta?" Five interactive themes presented themselves as covering the spectrum of all interviews and provided the ground for subsequent interpretive reflection. The interview encounter itself was considered as more than the researchers opportunity to provide a talking questionnaire,rather the interview became a dialectic of question and answer, of statement and response, a

a mutual sharing of understandings and implicitly held attitudes. The reader notices a freedom from one-sided interrogation. The interview becomes a conversation of collaboration in which comments are made by both participants, questions raised by both.

Concern that the university had lost its sense of community purpose, and therefore had degenerated into more of a functional collective than a dialogical community suggested itself as an underlying theme in many of the interview encounters. Genuine partnership was viewed as short-curcuited owing to an inflated sense of separation and disconnectedness among disciplines, individual isolation, and institutional size, all of which contributed to a lost sense of the We in university life. While the present study provides rather graphic commentary regarding a percieved divisivness between faculties, it is strongly suggested that the participants also view cooperation, mutual respect, and trust as necessary for the restoration of a common, university-wide vision for excellence in teacher education programs. Further, such collaboration in the spirit of dialogue is seen not only as necessary but also thouroughly possible.

ACKNOWLEDGEMENTS

Any study of this kind is conceived and grows in an atmosphere of sustained dialogue. It can never be the project of one individual. I should like, therefore, to respectfully ackowledge those persons who so willingly helped guide this study in all phases of preparation. I am greatful to have been associated with a group of scholars whose thinking probes the frontiers of knowledge.

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Chapter 1

INTRODUCTION

Books, articles, and conference reports dealing with various aspects of teacher education are replete with proclamations of revolution, reform, and breakthrough (Sarason, 1962; Stone, 1968; Smith, 1962). But more important is the fact that "from the beginning the debate followed a single script, with much the same argument being repeated in only slightly different form in each generation" (Silberman, 1970:415). The argument, Silberman suggests, vacillates between what may be called the liberal and the technical views of teacher education. Those advocating a liberal stance see the professional aspects of teacher preparation (courses in the areas of curriculum and instruction, educational foundations, educational administration and educational psychology) incidental to the more essential liberal education (courses offered by humanities, sciences, and social sciences). Those emphasizing the technical aspects of a program of teacher education stress the need for increasing specialized training. Further, a third position can be identified as one which seeks to combine the liberal and technical views and organize instruction in a more integrative fashion. But as Silberman concludes:

> "...since most of the advocates of this middle ground differ sharply enough over the relative emphasis they would give to liberal and professional education and the point at which the latter should begin, they tend ultimately to fall into either the liberal arts or the teachers' college camp" (1970:416).

Traditionally, this concern has been one of the most provocative problems confronting teacher educators: the question of what constitutes an appropriate program of studies leading to professional accreditation. Although historically merely thought provoking, the issue of the kind of preparation pre-service teachers should receive has become the subject of intense and often times pungent public debate.

Pointing to the so-called "failure of the public schools" to yield academically and socially acceptable results, critics from both within and outside the profession have fundamentally questioned the abilities and competence of the university and college faculties of Education in their efforts to prepare qualified teachers (Conant, 1963; Koerner, 1963; Silberman, 1970). The essence of the criticism of teacher education has been that higher education has not properly trained teachers and school service personnel to develop and maintain schools that would meet the new demands of a modern society (Cushman, 1977:7).

Woodring (1973:16) points out that soon after the Second World War public schools came under vociferous

attack from dissatisfied parents, academic professors, journalists, writers, and others. Concern was voiced because "Johnny" could not read or write. Equivalent diatribes were leveled at his teachers and the kind of education they were receiving in the universities. "Experts" discerned that the excessive requirements demanded by the professional education courses only served to dilute the more important liberal education necessary during teacher preparation. In consequence to this blatant shortcoming, teachers lacked sufficient knowledge of the subjects they were teaching.

One of the most controversial of the critics of teacher education was ex-Harvard president, James Bryant Conant, whose two year study in seventy-seven teacher preparation institutions culminated in the widely read The Education of American Teachers (1963). Conant examined both the nature and quality of academic and professional pre-service programs for elementary and secondary teachers as well as the certification policies governing selection and employment. His findings were less than inspiring as he pointed to massive shortcomings in the program examined.

Viewing the education of teachers as a mandate of the entire university or college community, Conant's criticisms cut across faculty divisions. "In the course of my investigations," stated Conant,

> "...I have found much to criticize strongly on both sides of the fence that separates faculties of education from arts and sciences...neither side can be criticized to the exclusion of the other." (1963:13)

For Conant, this "academic fence" promoted programs in teacher education that were plagued with inconsistencies and confusion. Such incoherence was attributed to the lack of ideological and conceptual consensus between professors in faculties of Arts, Sciences, and Education regarding the nature of the liberally educated man or woman. Further, Conant states that "one finds a complete lack of agreement on what constitutes a satisfactory general education program for future teachers" (1963:209). The incredible diversity among teacher education programs reflecting such differences in opinion is testimony to Conant's observations.

Regarding the quality of education received by students taking coursework in the Arts, Sciences, and Education sectors, Conant's findings were somewhat dreary. Material in the Arts and Sciences was presented primarily in lectures that were "poorly delivered by uninspired teachers" (1963:78).

> "I found other unfortunate practices in many colleges: the use of graduate students as teaching assistants placed in charge of 'sections' of freshman courses; heavy dependance on anthologies and textbooks; pretentious reading lists, which only a few take seriously..." (1963:78).

Courses offered by faculties of Education were even more severely censured. Foundations courses were described as "pathetic...attempts to patch together scraps of history, philosophy, political theory, sociology and pedagogical ideology (1963:127). Methods courses were judged as duplicating study covered in courses in psychology and were, therefore, of little value. In James Koerner's The Miseducation of American Teachers, even more dramatic and acerbic charges were directed towards college and universities preparing teachers. Koerner attacked education coursework as deserving of its "ill-repute." It is most often puerile, repetitious, dull and ambiguous - incontestably" (1963:18). Arts and Sciences coursework was also considered to be badly "in need of attention...coursework in academic areas is not much stronger than in Education, a fact that academicians ought to face with candor" (1963:20). Koerner further postulated that if academic competence and teaching skills were not evidenced in public school teachers, it was essentially a reflection of

> "similar virtues on the part of their college teachers...if high school teachers are often incompetent, a large share of the responsibility must be accepted by the academic departments as well" (p.20).

In response to such accusations some teacher educators saw a need to return the control of teacher education to the total university community. Speaking to this idea of "the responsibility of the total institution", "the all-university approach", or "co-operation between Education and academic faculties" (a notion that is almost a cliche in teacher education literature), Arthur Bestor writes:

> "The training of teachers for the public schools is one of the most important functions of the university. It ought always to be treated as a function of the university as a whole. In recent years it has not been so treated. The blame rests squarely upon the faculties of liberal Arts and Sciences, who have abdicated their responsibilities. By refusing to take seriously the problem of setting up sound and appropriate curricula for the education of teachers, scholars and scientists have left a vacuum into which the professional educationalists have moved" (1954:18).

Have the faculties of Arts and Sciences "abdicated their responsibilities", or have they gained the unfortunate impression that teacher educators are so preoccupied with professional training that they have little or no real interest in the liberal education of teachers and no concern for their knowledge of academic disciplines? The more fundamental issue is not whether prospective teachers should be both liberally educated and professionally prepared, but rather how might the vast resources of an entire university be utilized in the education of pre-service teachers? How might scholars from the Humanities, the Social Sciences, and Sciences co-operate

for mutual benefit with professors of Education in planning programs for future teachers? "The important matter," suggests Weiss (1969:61)"is not to assess blame but to work for close cooperation in the future."

1.1 Context and Purpose of the Study

Emerging as an example of growing concern toward program excellence in teacher education at the University of Alberta, the Faculty of Education established the Undergraduate Studies Revision Committee (U.S.R.C.) in April, 1976 (see appendix A - A Report on the B.Ed. Degree). This committee, commissioned "to thoroughly examine the Faculty's B.Ed. degree leading to teacher certification", identified several crucial areas for reflection and subsequent practical action:

(A) Selection, Admission and Retention of Students,

(B) The Effects of Institutional Size,

(C) Essential Skills and Knowledge,

(D) Field Experiences,

(E) Course and Program Evaluation,

(F) Exemplary Models of Instruction,

(G) Partnership in Teacher Education.

Certainly each of the above interests warrant careful and considered attention, however, it is to the last point that this present study chooses as its focus, asking the

the question: "What is the nature of the "partnership" relationship in teacher education at the University of Alberta?".

Of the eight "underlying principles" recommended to the Faculty as the "foundation of its teacher preparation programs", principle six speaks to the committee's concern for a collaborative effort in teacher education:

> "Teacher preparation is a multi-partner, multi-faceted endeavor. The various partners, including all departments of the faculty, numerous other departments of the university (emphasis mine), and the profession, through their collective involvement, should provide intending teachers with essential practical skills, a knowledge of theory and practice, liberal studies and subject matter competence." (U.S.R.C. Report, 1977:1).

Further, the U.S.R.C. recommends that:

> "It is important that the Faculty acknowledge the partnership nature of teacher education and establish channels of communication which allow for comment, suggestion, reaction, and dissemination of information." (U.S.R.C. Report, 1977:10).

In the most recently completed academic session at the University of Alberta (1981-82), there were in attendance 20,352 undergraduates (The University of Alberta Summary of Statistics, 1981-82). Within this population were 3,009 education students, making the Faculty of Education the largest professional faculty

on the university campus. This represents approximately 15% of the entire undergraduate population. In other words, 15% of the student body attending the University of Alberta are preparing to teach at the elementary and secondary level.

Looking to the Faculty of Education calendar for the 1981-82 academic year confirms that many of the recommendations of the U.S.R.C. are now in place. For example, in the Department of Secondary Education, two teaching specializations required and, allowing for "unspecified options", the requirements for the B.Ed. degree include between fifty and sixty percent of coursework to be taken in the Faculties of Arts and Science.

If Arts and Sciences coursework represents such a major portion of the prospective teachers' education, such courses must be viewed as more than "essential requirements" along the way to professional certification. Therefore, and a central concern of this study, if more than half of the education of future teachers takes place "outside" the care and stewardship of the Faculty of Education, a more serious and comprehensive consideration of the views, intents, and interests of the "academic partners" should be forthcoming. This consideration may mean a call for an understanding and sensitivity within the Arts and Sciences sectors that what is "good" for

eighty-five percent of the undergraduates may not be so for the remaining fifteen percent. It may mean entertaining the possibility that teaching in elementary and secondary schools makes demands somewhat different than the demands made from within their own disciplines and that varying the programs may be required. The type and amount of information to be covered may have to be adaptable and subject matter set in a context which allows for a broader perspective.

An associated thrust of this study, then, is to examine the extent to which the entire university, in view of its many other functions should assume responsibility for:

(1) the education of students in the largest professional faculty on the University of Alberta campus,

(2) program planning and curriculum development aspects in teacher education,

(3) considering possible alternatives to existing practices, and

(4) establishing channels of communication allowing for suggestion, reaction, and dissemination of information as suggested by the U.S.R.C.

More specifically, it is to the notion of "partnership" in teacher education at the University of Alberta that this study will address itself, and in so doing make

it problematic. The interest is to attempt to understand how "numerous other departments" (defined here as the Faculties of Arts and Sciences), are allied as partners with the Faculty of Education, by seriously questioning the nature and strength of the so-called collaborative effort.

The present study is offered in the belief that an examination of the partnership relationship will contribute to increased understanding of the issues and their relevance to the future direction of teacher education at the University of Alberta. It is further hoped that this study might contribute to improvement in the quality of this partnership by disclosing more completely its true nature.

1.2 Researching the Nature of Partnership in Teacher Education

A study which explores the deeper meaning of the nature of "partnership" in teacher education at the University of Alberta calls for a research perspective which probes the very basis of human relationships; for partnership implies relationship. Etymologically, the term suggests unity, (ME partener - fusion of). As defined in Funk and Wagnalls Standard College Dictionary, a partner is one who is

> "united or associated with others in some action or enterprise; one or more players on the same side; a colleague or associate in some undertaking; a sharer in joint interest."

For teacher education, "partnership" is a term which merits closer examination. Allowing for special meanings given by particular groups, "partnership" is a highly ambiguous term, to say the least; nevertheless, partnership remains as an underlying principle upon which the teacher education programs are built at the University of Alberta (U.S.R.C. Report, 1977:10). This principle intimates that the "partners" are engaged, as indicated by the title of this study, in a life of dialogue.

A research perspective is needed which allows for an understanding of the relational nature of teacher education; to understand it from a variety of perspectives. Echoing Popkewitz (1978) we need to know "<u>what happens in teacher education</u>?":

> "While the question is too broad to answer in that form, it can begin to orient research efforts. More highly focused questions spin out from that one and take the forms of 'How do different observers interpret the meanings of social interactions?', 'What aspects of the social conditions influence the meanings of participants?' It is just that part of teacher education which has been excluded from analysis which we need to know the most about. It is in the description and analysis of the social interactions of teacher education that we might discover that attitudes and understandings, teaching skills and professional consciousness are born; are nurtured and become mature expressions of professional life" (1978:33).

This present study is rooted in the dialogical philosophy of Martin Buber, as his understanding of the fundamentally relational nature of life provides both a methodological framework for data collection and interpretive reflection. For Buber the basic fact of human existence is man with man and the depth and quality of dialogical partnership that is possible to attain. He leads us into the realm of the I and Thou, the realm of subject-subject interrelationships. He, as does Schutz (1970), acknowledges genuine dialogue as the purest form of intersubjectivity; and, in so doing allows a vantage point from which to view both the nature of the "interview" as research methodology as well as providing a possible interpretive stance allowing for a deeper understanding of the nature and meaning of the partnership affiliation in teacher education at the University of Alberta.

Owing to the exploratory nature of this study, the following broad questions were formulated to guide the research.

1.3 Guiding Research Questions

1. What does it mean for teacher education to be a function of the entire university community?

1.1 How true is the Faculty of Education to its contention that it is in partnership with the Faculties of Arts and Sciences?

1.2 What should be the responsibility of the Faculties of Arts and Sciences for teacher education? (As perceived by the Faculties of Arts, Sciences, and Education).

1.3 What should be the responsibility of the Faculty of Education for teacher education? (As perceived by the Faculties of Arts, Sciences, and Education).

2. What is the nature of the "partnership" relationship in teacher education at the University of Alberta?

2.1 What meanings do the "partners" give, i.e. the Faculties of Arts, Sciences, and Education, as regards the nature of their alliance?

2.2 From the views of the "partners", should Arts and Sciences courses be specifically adapted to the needs of students in the Faculty of Education?

1.4 Organization of the Dissertation

The study is reported in accordance with the following plan.

Chapter 1 has provided an introduction to the study, the context, purpose, and guiding research questions. Chapter 2 presents the researcher's understanding with respect to the general and professional education taking place in a university setting. Chapter 3 outlines the research perspective, procedural considerations, and the interpretive framework. Chapter 4 presents the interactive themes emerging from the interviews. Chapter 5 provides the summary and interpretation. Chapter 6 consists of proposals and implications of the study for teacher education at the University of Alberta, suggestions for further research efforts, and reflections on my personal involvement in the study.

Chapter 2

VIEW OF GENERAL AND PROFESSIONAL EDUCATION

2.1 General Concerns

It seems seriously inadequate to speak of working toward continued excellence in teacher education in the absence of concurrent reflection regarding the need for fundamental reforms in all of higher education as well. Essentially, any observed inadequacies in programs preparing teachers must also be viewed as a deficiency of liberal education in its entirety. It is to say, suggests Silberman (1970:380), that "if teachers are educated badly...it is in a large measure because almost everyone else is educated badly, too." It may be that an overconcern with the problems of the university administrative superstructure has temporarily blinded us to the more foundational questions: What should be the objectives of a university? What does it mean to be liberally educated in a general and a professional sense? And emerging from answers to these questions: What are the intents and interests of an excellent teacher education program?

The purpose of this section is to consider issues that have been historically based and defined largely in terms of the conflict between the so-called liberal arts college viewpoint and their educationist

counterparts in the teachers college. The interest is an attempt to begin to identify perennial problems in a search for greater clarity and understanding among the purposes that are traditionally stressed by those emphasizing general studies (defined here broadly to refer to the physical and life sciences, the social sciences and history, the fine arts, and the humanities) and those emphasizing the professional studies component in teacher education programs. The meaning of liberal education will hopefully become clearer in the presentation.

2.2 The Controversy

"Much of what is wrong with teacher education, and to some degree with the schools," asserts Charles Silberman (1970), "stems directly from (the) divorce between the faculties of education and the faculties of arts and sciences" (p. 430). Much of the literature on teacher education points to this notion of estrangement (Borrowman, 1956; Paton, 1966; Conant, 1963; Koerner, 1963).

A notable example of this estrangement was the March, 1963, symposium on teacher education published by the Journal of Teacher Education. Of the many issues raised for discussion, the majority of the participants, including deans of education, university presidents, directors of education for governmental agencies, and education professors, made particular mention of the need to

bridge the gap between the professional and academic mind. Paul Woodring declared this separation to be the number one problem in the field of teacher education (1963:49).

Borrowman (1956), somewhat more optimistic, suggests that most university level educators acknowledge the need for both professional and general studies in teacher education programs. His observations, and a central concern of this present study, call for "a continuing effort to redefine issues so there will be more objective thinking by all concerned" (1956:2). Borrowman proposes that while the general and professional sectors "are logically quite free to welcome their erstwhile opponents as part of the same 'we' group" (1956:2)

> "...psychologically, however, the structured thinking and the attitudinal patterns imposed by the intellectual climate in which they have grown and worked continue to prevent a full partnership. They still accept, uncritically, the old distortions of other points of view; they still reject, blindly and resentfully, criticisms of their own practices. Bias, misconception, and conceit dictate opinion of their own practices" (1956:2).

The gradual transformation of single-purpose teachers colleges into Faculties of Education, embodying a more comprehensive liberal arts component, occasioned confrontation between the liberal arts professor and his educationist counterpart. Such confrontation resulted in the trading of such accusations as academic

snobbery, anti-intellectualism, and irrelevance, as well as some more constructive attempts to marshall the vast resources of the university community in a cooperative effort to create new programs for the education of teachers.

"While I am not prepared to say that there was, or is, actual hostility between educational and academic professors on every campus", notes Conant (1963)

> "...there has always been a considerable gap between the two groups in a majority of institutions. Such a gap exists in spite of fine words spoken by administrators about 'an all-university approach' to the education of teachers, and the existence of a committee that symbolized the approach" (1963:4).

However, to speak at all about personal differences among professors of arts, sciences, and education begs asking fundamental questions, "What does it mean to be liberally educated in both a 'general' and 'professional' sense?", and "What are the larger purposes of a university?"

2.3 On the Purposes of Higher Education

> "The truly liberally educated person is professional, and no one is truly professional who is not liberally educated" (Dressel, 1971:154).

The debate over the functions and purposes of the university have been waged since its birth in twelfth

century Europe. Although much ink has been spent in the writing of numerous and lofty treatises regarding the purposes of the university, there is little to encourage the view that anyone has found completely satisfying answers. Can this be why John Milton characterized the university as a "stony hearted stepmother?" Indeed, she is difficult to comprehend, owing partly to the language used in the talk about her.

> "Words which lie at the heart of a controversy inevitably become so funded with bias, so confused by redefinition, and so misunderstood by careless thought that their use is open to question. Yet people who have long used them to express vital thought cannot abandon them. No other words carry the meaning which must be conveyed. The writer who must use such words can only define them as carefully as possible and trust his readers to accept the definitions in good will for the purposes of his presentation" (Borrowman, 1956:3).

An extensive search into the literature on higher education leaves little doubt that the terms used in describing the nature, functions, and purposes of the university vary in definition as to be almost entirely idiosyncratic. This is not surprising as, for example, the word "...'liberal' before the word 'education' has a long history,...and the meaning and the history are little known." (Van Doren, 1943:71). Liberal education is

is broadly defined as "education for life", and as narrowly understood as merely the superficial acquisition of a piecemeal assortment of unrelated introductory coursework in the sciences and humanities; indigestible offerings in an academic cafeteria.

The idea that "liberal education" contrasts to "technical education" appears to be rooted in the Aristotelian notion of education for personal leisure rather than for utilitarian objectives. Distinguishing between the liberal and useful intents Newman quotes Aristotle:

> "Those rather are useful, which bear fruit; those liberal, which tend to enjoyment. By fruitful I mean, which yield revenue; by enjoyable, where nothing accrues of consequence beyond using." (1891:109).

Finding <u>freedom</u> from the need to produce goods or provide services, a man could engage in purely speculative activities designed to make him "free" - (L. liberalis); pertaining to a free man).

> "Education in the speculative arts was thought to differ fundamentally from training in the practical arts. The latter was considered to be properly a plebian concern best satisfied by apprenticeship" (Borrowman, 1956:3).

Historically, the modern university might rightly be considered as heir to the medieval period, most specifically the twelfth and thirteenth centuries. Farmer (1968) describes the university of this period, or as was then called the <u>studium generale</u>, as the institution

commissioned as the repository for the "preservation and perpetuation of theoretical knowledge" (p.3). Again the Aristotelian notion is evidenced in that the medieval university embraced the "whole of knowledge other than traditional handicraft skills" (p.10). Here liberal education came to consider its content as the seven liberal arts, which later Latin Europe called the trivium and the quadrivium:grammar, rhetoric, and logic and arithmetic, music, geometry, and astronomy. Mark Van Doren, in possibly the most eloquent volume dealing with the idea of liberal education and the liberal arts (Liberal Education, 1943), speaks regretably about the modern reduction of the trivium and the quadrivium:

> "We have reduced seven to two: the trivium is literature and the quadrivium is mathematics. But in doing so we have lost more than the numerical difference of five...we have failed to keep in mind their unity of purpose, with the result that it has become possible to suppose that some are more liberal than others, or indeed that the others are not liberal at all..."
>
> "The point is that they did conspire, as seven partners no less than two. Each depended upon the rest; they penetrated one another, letting light in everywhere" (1947:81).

Unity of purpose in the liberal arts was further violated as the trend toward specialization of knowledge became established in the nineteen-century German and French universities. Farmer notes that by the end of

the nineteenth-century

> "...the learned man was one who had mastered but a single department of knowledge or perhaps had done no more than to make a single contribution to one branch of knowledge" (1968:18).

This drift in the direction of specialization was due in part to the increased accumulation of empirical information as well as to the profound influence of both British empiricism of the seventeenth and eighteenth centuries and the positivism and pragmatism of the nineteenth and twentieth-centuries. In consequence, concern with larger unified principles slowly deteriorated as the view was advanced that "knowledge" consisted exclusively of the data of sense perception.

Now that no one scholar could aspire to the mastery of the whole of knowledge, the university accepted a new commission, that of expanding the boundries of new knowledge. Pierson (1968) suggests that in accepting research as its principal task

> "...the university had little choice but to accept also the departmentalization of knowledge, since in practice research had to be undertaken as the basis of some systematic division of labor among the members of the university. And because in the society of the nineteenth-century Europe learning became the specialized vocation of the university scholar, the learned man became equivalent to the research scholar" (1968:110).

Although historically the notion of liberal education had come to have meaning and congruity within the classical seven liberal arts, it was during the rise of the North American universities that liberal education gained a "psychological rationale: the theory of formal discipline and faculty psychology" (i.e., that all men had innate faculties to be disciplined and trained) (Borrowman, 1956:3). This psychological rationale and the growing emphasis on specialization caused the term "liberal" to be almost completely subsumed within particular programs of study and "fixed" curricula.

And yet, to speak at all of "liberal education" as a liberating education calls for an understanding that the general and professional aspects of any program, for example, teacher education, can be liberal only to the degree to which it assists people to develop to their fullest potential, whether vocational aims are involved or not. "A merely well informed man", says Whitehead (1929), "is the most useless bore on God's earth. What we should aim at producing is men who possess both culture and expert knowledge in some special direction" (p.1). A "liberal education" is defined as an education which allows an individual to see and understand in the broadest possible manner.

Certainly anyone who has cultivated his interest in learning after graduation knows that what was acquired

in university was, at best, merely the beginning of an education. Approached rightly, the university years allowed opportunity to embrace a multitude of ideas along with a growing sensibility about their real relations toward each other. One began to possess knowledge, not only of things, but also of their mutuality and interdependence. Although one may have formerly approached a program of studies as little more than offerings on an academic smorgasbord, a university education, if truly liberal (i.e. liberating) provided opportunity to "stand up and look around"; to see the once separated disciplines in a more unified light. An attitude of mind took root which was at the same time imaginative, searching, and spacious. "The mastery of facts in a number of different fields," advises Seeley (1948)

> "...does not provide an education unless one has the ability to correlate them and realize their significance. Similarly the acquiring of skills can only be termed education in a very restricted sense" (p.8).

Education in a university must mean to be surrounded by fellow students and teachers who continually, together, strive to develop a positive critically reflective attitude toward their world and university community. It becomes an evolution of concern for excellence, a constant examination of the philosophic ground of the disciplines and

professions in an effort to raise the quality of life inherent within each. These are not militant radicals, rather partners unified in a common objective.

"Once considered an essential enterprise for the improvement of society", laments Sawhill (1979), "higher education has become the handmaiden of successful career planning, spurning both teaching and the rigorous pursuit of knowledge" (p.356). Sawhill observes that the liberal arts disciplines have become overshadowed by governments' financial power and a seemingly "insatiable appetite for the technical specialist" (1979:36). A recent example, reported in University Affairs (1981:15), confirms Sawhill's remarks. The Canadian federal government's report, Labor Market Development in the 1980's, recommends "that federal funding of postsecondary education be linked with manpower objectives". Indicating a National need for "more highly skilled workers in the new high technology fields", the report urges the federal government to

> "...shift funding priorities in university programs away from (emphasis mine) general arts and science, education, social work and public administration to programs such as engineering, business, economics and technology."

Such a shift has obvious implications for potential university students. While the report suggests that federal financial aid to students would increase - the increase is to be highly selective. Students who

choose to study in faculties which are "in high market demand or in which there is compelling national interest", would receive greater financial assistance, while Arts students would be required to pay increased tuition without government aid. The implications of such incentives are self-evident concerning some students' decisions regarding a possible field of study. Such incentives, for some, might seem like bribery.

In light of such governmental intervention, Sawhill would prophesy the demise of authentic liberal education in the modern university

> "Now that higher education is viewed largely as a passport to the job market, can we again create an institution and a curriculum that recognizes the value of learning for its own sake?
>
> Liberal education implies as much an attitude toward learning as a specific course of study, and thus its importance extends far beyond the formal disciplines that compose the syllabus. The liberal arts provide a context of values that gives meaning and resonance to more narrow academic pursuits" (1979:36).

McGrath (1959), who also notes a languishing and decline in the ability of higher education to provide a truly liberal education suggests that the root cause of the present weakened condition "...can best be summed up in the simple idea that they have lost their sense of special purpose" (1959:v) . It is not that colleges and universities have neither relinquished responsibility for

professional education, or that they have ignored research or community service, rather "...liberal arts institutions have attempted to become what they should not really be".

> "They have attempted to change themselves into another type of institution while also trying to retain an ideal self of years long past. Instead of remaining makers of men, they have become the makers of workers and knowledge. They have to a large extent abandoned their ancient and honorable task of training young people to live informed, intelligent, and integrated lives. They seem to have forgotten the admonition of Montaigne that the 'object of education is to make, not a scholar, but a man" (1959:vi).

2.4 Professional Education

Nowhere, perhaps, does the Aristotelian dichotomy between "liberal" and "useful" studies reveal itself more than in the attitudes towards professional education in the university setting. The tension between what is liberal and what is useful is one of the most persistent problems in higher education (Cheit, 1975:2).

Traditionally, education for the professions has been seen as:

> "...something like a marriage of two diverse but complementary elements: liberal education with its emphasis upon self development and learning for its own sake, and vocational education which trains and certifies the learner as a skilled worker" (Volpe, 1974:34).

For some critics of higher education the professional schools are viewed as an unwanted serpent who somehow slithered its way into academic Eden. Cardinal Newman (1959) claimed that liberal studies alone are self-sufficient, while Robert Hutchins (1936) declared that "the pursuit of knowledge for its own sake is becoming rapidly obscured in universities and may be extinguished...soon everybody in a university will be there for the purpose of being trained for something" (1936:36). In kind, Mortimer Adler (1951:43) suggests that it is a blatant misuse of the university to embrace any professional training in its curriculum.

However, the suggestion is strong that if Hutchins', Newman's, and Adler's incredible conservatism were unleashed, one would expect the wholesale elimination of professional studies altogether. Students wanting preparation for teaching, business, engineering, or medicine would not study at a university, but go to a technical school or be apprenticed on the job. This, according to Hutchins, would return the university to its rightful calling, that of the pursuit of knowledge for its own sake and ensuring, for some at least, a "liberal education".

C.R. Tracy (1944), in an address given before the Men's Faculty Club of the University of Alberta, noted that the notion of liberal education had fallen into disrespect as a result of continual emphasis placed on

professional preparation.

> "If we were to set aside all the students whose major purpose is to study medicine, law, commerce, household economics, education, and agriculture...the faculties of arts and sciences would have very few students left" (1944:1).

Other symptoms of the "internal decay of the faculty of arts" (1944:4) are diagnosed as emerging from excessive specialization, thereby relegating the arts faculty to providing a service function for the growing numbers of professional faculties. Recognizing that economic pressures have "almost completely converted the university into a federation of professional schools and persuaded to students that knowledge is to be desired only as a means to wealth" (p.4), Tracy contends that the one-time "keystone of the education structure" (p.12) has "become merely something upon which young men wipe their muddy feet before going on to the study of agriculture, medicine, or law" (p.12). Further, Tracy voices concern that the general courses taken outside a student's home faculty are not approached rightly.

> "The general courses...are not treated as foundation-work which the professional work is to be built, but rather as a thin veneer stuck on the outside for decoration. They seem to the students totally unrelated to their major work...and (they) naturally resent these courses and endure them with that stoical indifference which makes them quite ineffectual" (1944:29).

For Tracy there can be only one satisfactory solution to the problem, which, for the University of Alberta, would

substantially decrease the student and staff population. Although highly improbable, if not outrageously suspect, Tracy proposes that the university "...must be purified from all taint of vocationalism. Liberal education and vocational training won't mix" (p.30).

But can the tension between the liberal and the useful in higher education be so simplistically discussed as one might view the insolubility of oil and water? As regards the large modern university, the University of Alberta providing an example, one thing is certainly clear. Students' attendance decisions are less motivated by the classical paradigm of higher education. "Today's students," observes Cheit (1975), "show that professional and occupational study is what they want" (p.4). Cheit maintains that "surveys of student opinion tend to confirm what a look around most campuses makes obvious" (p.5) - enrollment in the professional faculties are increasing, and there is little to persuade that this trend will reverse in the future. However, such momentum must not be viewed as a threat, but rather an invitation, albeit a forced one, to re-examine the intents and purposes of the modern university with respect to general and professional education. An undeniable fact must be addressed - students today are concerned about practicality, if not the marketability, of a university degree. Cheit suggests (1975), that "higher education is facing a new condition..." (p.13).

> "In the last century and the early part of this century, the question was: 'What should be done about the useful?' Now the question is: 'What should be done about the liberal?" (1975:136).

More accurately, however, these two central questions must be asked as one: "What does it mean to be liberally educated in a general and professional sense?" Seeley's (1948) suggestion may now be all the more urgent.

> "What we are concerned with is, given the situation, where the general trend of society is towards greater specialization in all fields and greater emphasis on technical skill, what part has the University to play in meeting this insistence?
>
> Somehow the University has to steer a course between knowledge acquired for its own sake and knowledge acquired for utilitarian ends. Somehow it has to combine knowledge of how to live with knowledge of how to make a living" (1948:17-18).

2.5 Summative Statement

That liberal education is sometimes distinguished from practical education seems a profound misunderstanding regarding both the history and purpose of the university. This was pointed out by Alfred North Whitehead (1929) in his 1927 address to a convention of American business school professors and administrators.

> "At no time have universities been restricted to pure abstract learning. The University of Salerno in Italy, the earliest of European universities, was devoted to medicine. In England, at Cambridge, in the year 1316, a college was founded for the special purpose of providing 'clerks for the King's service'. Universities have trained clergy, medical men, lawyers, engineers. Business is now a highly intellectualized vocation, so it fits well into the series" (1929:92).

The study of education, for example, could well fit into Whitehead's series, for "the study of education began...as a branch of philosophy, which until the late nineteenth century embraced almost every aspect of the study of man and society" (Silberman, 1970:426). Talcott Parsons (1973) would concur noting that, in a historical sense, training for professional service was the "matrix within which the modern university took shape... tha faculty of Philosophy being primarily a training school for teachers, especially at higher levels of secondary education, namely, the Gymnasium and the Lycee" (1975:225).

Between an authentic general education and authentic professional education there is no fundamental distinction - the only difference, and essentially a superficial difference, is one of material. A course in English literature can be taught as "illiberally" as a course in Curriculum and Instruction. A liberal education is the kind that allows, among other virtues, freedom from herd opinion and uninformed judgment, creating a capacity for self-criticism. Whether professional aims are

involved or not, "...the human and social results should be the same" (Fitzpatrick, 1953:47).

To speak of separating liberal education from practical education seems at the same time disastrous and false. One may more realistically speak of the liberal arts, noting the relationship between the Latin liberalis - "pertaining to a free man" and the Greek techne - "art or aesthetic skill". Speaking in this manner allows Van Doren (1943) to speak of the liberal arts as the liberating arts (p.79) and of a liberal education as "nothing if not practical" (p.14); but, it is Whitehead (1929) in The Aims of Education who speaks most clearly as regards the nature of the liberal and technical education:

> "The antithesis between a technical and liberal education is fallacious. There can be no adequate technical education which is not liberal, and no liberal education which is not technical. That is, no education which does not impart both technique and intellectual vision. In simpler language, education should turn out the pupil with something he can do well. This ultimate union of theory and practice aids both" (1929:48).

Chapter 3

TOWARD A RESEARCH PERSPECTIVE

3.1 The Need For a Non-Scientistic Perspective

Whereas other centuries found art, literature, or religion as the center of its culture, future historians may confidently speak of the twentieth century as the golden age of science. Birthed in seventeenth century Europe, this world-view arrived as a historically powerful impulse destined to fundamentally alter mankind's meta-physical presuppositions. Growing continuously in the last three hundred years, only now has it come to full flower, and not until the end of World War II did we speak naturally of "The Scientific Age".

As Barfield (1970:7) points out, this prolonged historical event, now usually referred to as "the scientific revolution", was characterized

> "...by the appearance of a new attitude to the element of sense perception in the total human experience. At first as an instinct, then as a waxing habit, and finally as a matter of choice, it came to be accepted that this element is, for the purposes of knowledge, the only reliable one; and further that it is possible, and indeed necessary, to isolate in a way that had not hitherto been thought possible, this one element from all the others that go to make up man's actual experience of the world."

To maintain consistent fidelity to the scientistic world-picture mean, as Heitler (1963:94) notes, that we

> "...look for laws that can be formulated causally and then seek only those laws which can refer to quantitative phenomena and can be formulated quantitatively. Thus from the very start science imposes a limitation upon itself, and its success depends on this limitation. This self-imposed limitation thus has the effect of excluding whole domains of phenomena."

This insulation of the sense-perceptible from, say, the phenomenologically "direct apprehension" of man and world, allows Edwin Burt (1951:78-80) to describe man as "Banished from the great world of nature" and only able to rely on the

> "deceitfulness of sense...man appears to be outside the real world...an irrelevant effect of the great mathmatical system which is the substance of reality."

Conspicuous in the scientistic though stream are the human and social sciences whose "object" of study is the human being. Although seeking to imitate the voice and method as evolved by strict empiricism, the social sciences cannot be as scrupulously precise as, say, physics or mathematics, but they do manifest that distinctive quality of enquiry already briefly examined. As an example relating to this present study, an examination of the research literature in teacher education reveals that

the empirical-analytic paradigm is the dominant perspective, the research task essentially that of finding out how the human being behaves under given circumstances, tracing causally and predicting results. Although this perspective has produced valuable insights into the classroom, these insights focus on the outer world and, in their own way, reify the dualism between the inner and outer domains. Discussing the nature of this current research perspective in teacher education, Popkewitz, et al. (1978) writes

> "At its most thoughtful level, this paradigm can be characterized as follows: (1) social research is thought to be similar in intent and method to a particualrly static view of the physical sciences; (2) the purpose of enquiring is to discover a deductive system of propositions (scientific laws) which can be used to predict and explain human behavior in a manner similar to that believed to occur in the physical sciences (e.g. an if A then B conception of causality); (3) to identify laws, human behavior is assumed to have characteristics which exist independent of an external to the intentions and motives of the people involved in the action; and (4) the researcher's task is to assume a position of distance from the studied phenomena to guarantee neutrality and to control subjectivity in the pursuit of the laws that are assumed to govern human behavior. In fact, it is believed that the ability to understnad behavior increases directly with the distance of reseachser from the subjects under study" (1978:2-3).

The majority of research in teacher education appears to be informed by an almost exclusive alignment

with the above stance which "creates", as Thomas Kuhn (1962) would suggest, the world that presents itself for theoretical interpretation. By adopting such a conditioned observational perspective, the very data used in interpreting as well as constructing theory about that world is conditioned also. This becomes the paradigmatic framework or, as Kuhn designates, the "disciplinary matrix" out of which we act and think. This matrix neatly circumscribes our vantage point both ontologically and epistemologically.

As researchers and teacher educators we are immediately called into question, for we too often study our "subject" clinically and mechanistically, as if it were "rainfall analogously observable and measurable" (Pinar, 1980:179). Taking seriously our calling as those who must provide insight into the ways in which we might create opportunities for people to reach fulfillment as human beings, our pedagogic stewardship may require a radical shift in perspective; seeing that "real life, real men, are not to be confined within any of the definitions we presume to make of them" (Tournier, 1957:23).

That a mechanistic world-view predominates in educational research today is not startling says Van Manen (1978:9) since

> "....the dominant preoccupation of contemporary teacher education, and research on teaching and curriculum is with the management of behavior and with problems motivated by managerial cost-efficiency and school effectiveness criteria. As faculties

> of education react to the political demand for accountability and quality control, educational processes are reduced to systems processes focusing on measurable skills, managerial competencies and instructional behavioral objectives."

Van Manen further suggests that we may need to consider alternative approaches to the generation of knowledge in order to "form countervailing forces against the increasingly externalized experiences, drained from all subjectivity and interpersonal understanding which still dominate the pages of educational literature" (1978:10).

Albeit a mechanistic vantage point forms the ground for much contemporary educational thought, it may be that human experience (teaching, learning, researching, theorizing) must be viewed as more complex than that of simple "sum of the parts", "cause-effect" or "predictability principles." If not, we become as one of Pirandello's Six Characters in Search of an Author, "method bearers" in search of admissible questions, the "Question" becoming subservient to already established methodological convenience. Either the "living" question is ignored or re-formulated for "goodness of methodological fit", or we must of necessity leave it in the hands of the so-called "impractical theorists". And man, the eternal living question, will never be fully understood from within an exclusive sense-perceptible world-view.

A new research orientation is demanded: allowing pedagogical reflection which deeply considers an "ideal" of human possibility, a research which attempts to understand (German: verstehen - to stand before) man's onotological nature. Teacher educators must recover such an attitude of search, for as Max Black (1969) points out in his What is Philosophy of Education?:

> "All serious discussion of educational problems, no matter how specific, soon leads to a consideration of educational aims, and becomes a conversation about the good life, the nature of man, the varieties of experience." (p.111)

To whom, then, do we look for such conversation? One "society of explorers" (Polanyi, 1966:83) is the so-called "Reconceptualist" (Pinar, 1975) school of curriculum theorizers whose membership includes such people as William Pinar, J.B. Macdonald, Phillip Phenix, and Dwayne Huebner. Inclined to study foundations rather than superstructures, their arrival challenges the current technical input-output, production model of educational theory and practice. Although their critics may see them inhabiting the fringes rather than the forefronts of educational thinking, they all noticeably dissent from the mechanistic conception of man as "the intelligent programable machine." Their educational talk is filled with a sense of human dignity, intellectual freedom, and concern for the interior dimensions of man's consciousness. Looking along with them allows the

possibility for seeing education in a wider framework.

For Aoki (1979:4), the recognition of the "epistemological limit-situation" in which current educational research is encased, "demands that we seek out new orientations that allow us to free ourselves of the tunnel vision of mono-dimensionality". Aoki calls for curriculum thinking which

> "...provide(s) sufficient scope and contextuality that allows entertainment of views of human and social acts we call 'education'. Hence, I find it important to center curriculum thought on a broader frame, that of 'man/world relationships', for it permits probing of the deeper meaning of what it is for persons (teachers and students) to be human, to become more human" (p.4)

Herbert Kliebard (1975) in his article, "Persistent Curriculum Issues in Historical Perspective", notes that

> "the most obvious conclusions that could be drawn from viewing curriculum issues in the perspective of the last fifty years is that our basic framework and our intellectual horizons have been severely limited (by the) production model and the utilitarian criterion applied to all school subjects..." (1975:48).

Kliebard further suggests that the task of the next fifty years is one of "developing alternatives to the modes of thinking and the limited framework that has so clearly dominated our first fifty years" (p.48). For Starratt (1974:24), the exclusive allegiance to logical positivism seems to be the cultural bias affecting the

depth to which educational research may go. He speculates that in the educational theory yet to come, "the development of heightened consciousness must be one of the critical components of any new curriculum proposals" (p.31). For Pinar (1976), Phenix (1975), Macdonald (1974), and Greene (1974), the current research situation requires "an ontological shift" from the exterior to the interior realities of human experience. For them the absence of such a perspectival shifting serves to limit, and one-sidedly, a more comprehensive world-view, or as Arthur Koestler's (1976:40) provocative humor warns:

> "...the limitation of our biological equipment may condemn us to the role of Peeping Toms at the keyhole of eternity. But at least let us take the stuffing out of the keyhole which blocks our limited view."

3.2 Martin Buber's Philosophy of Dialogue: An Interpretive Framework for the Study of Partnership in Teacher Education

3.2.1 Basic Elements in Buber's Philosophy

Although the cultivation of Buber's (1878-1965) philosophy of dialogue began even in his childhood, it reached maturity in his now classic work, I and Thou. Written in 1923, this work provides the insight that life is fundamentally relational in character and, as Buber so often declares, that "all real living is meeting." For Buber "the relation" (1970:69) is the bottom reality

of life, and this basic point courses through all his work. He speaks to the nature of the "meeting" as the relationship between the person and reality-in-itself. To Buber it is a meeting in which one might address and be responded to in complete mutuality, subject to subject. His understanding is rooted in the realization that there is a distinction to be made between relating to a thing, object, or "It" that I might observe, and to a person or "Thou" that invites my response and to whose invitation I confirm his person in my response. This polar identification appears to echo the distinction between the Geisteswissenschaft and the Naturwissenschaft as articulated by his teacher, Wilhelm Dilthey, with whom Buber studied at the University of Berlin. In the latter, the natural or physical sciences, man is condemned to remain the detached, alienated observer, distanced from the object of his study and able only to clinically view external behavior. In the former, the arts and humanities, the knower, notes Hodges:

> "...cannot be merely a detached observer but must also himself participate, for it is through his participation that he discovers both the typical and the unique in the aspects of human life that he is studying" (1944:12).

3.2.2 The Realm of I-It and I-Thou

In Part One of I and Thou, Buber provides an elaboration of the two basic attitudes man may adopt in any encounter, be it human or inanimate object: "I-Thou"

and "I-It". Understanding these "primary words" means understanding the stance which a man may take toward his world. For Buber,the concern is not so much for the object which is over against man, rather for the way he himself relates to that object. Most simply, a distinction exists between the way I might relate to inanimate things or to living persons. I observe inanimate objects from a distance, but I may speak with people. However, for Buber, a person may be "thingified" or objectified and thereby be reduced to an "It". Whenever a person is thus impoverished and viewed as an alien object of, say, scientific method, subject and object must remain existentially independent, banished to the realm of I-It, the typical subject-object relationship as found in Dilthey's explication of Naturwissenschaft.

Albeit the I-It relationship provides order, stability, and a way of determining causal connection, man is set off from man. The I-It relationship can never be a completely human relationship because there is no mutuality, no meeting "between" the I and the It. Making another person an It must mean silence and solitude. I am alone in my observations and judgements toward a thing external to myself. The object of my perceptions does not in the least require an awareness of my presence. For an observer, says Buber in Between Man and Man (1965),

"neither demands action from them nor inflicts destiny on them. But rather the whole is given over to the aloof field of aesthesis" (p.26). Moving in the realm of I-It, the observer, Buber suggests,

> "...is wholly intent on fixing the observed man in his mind, on 'noting' him. He probes him and writes him up. That is he is diligent to write up as many 'traits' as possible. He lies in wait for them, that none may escape him. The object consists of traits, and it is known what lies behind each of them. Knowledge of the human system of expression constantly incorporates in the instant the newly appearing individual variation, and remains applicable. A face is nothing but physiognomy, movements nothing but gestures of expression" (1965:25).

This manner of observing speaks of the impersonal, of the person to be "used" for pragmatic conquest, rather than "met" in lived relation. This encounter, cites Buber, produces little more than "a loose bundle of named qualities" (1958:8). The I-Thou relationship is otherwise. For, "If I face a human being as my Thou, and say the primary word I-Thou to him, he is not a thing among things, and does not consist of things" (1958:8).

In speaking the word I-Thou, Buber wishes to express the sense of possible presentness and mutuality in meeting. Speaking the word I-Thou does violence to distance, separation, and alienation, for then I am unable to remain a spectator. Choosing the involvement of my whole being, I take a stand within relation. And if I choose to address the other party in the fullest

range of his otherness, I relinquish the observational perspective as stranger and am ready for the unpredictable and the unexpected in our meeting together. Wood (1969) sees this I-Thou relationship as less psychological than ontological, that is to say, a relation to the being of the other:

> "In the I-Thou relation the undivided self meets the undivided other. The multiplicity of intentional acts and objective aspects are present only implicitly, in solution, occupying the fringe rather than the focus of consciousness. One turns to the other and stands in a relation of undivided to undivided which constitutes the actualized realm of 'Between'." (p.41).

3.2.3 Being in 'Between'

In his discussion of "What is Man?" Buber begins to explicate the sphere of "Between" as not merely "an auxiliary construction, but the real place and bearer of what happens between man" (1947:254). Where I and Thou meet is the realm of between. Buber defines it as the "narrow ridge" grounded in

> "...one being turning to another as another, as this particular other being, in order to communicate in a sphere which is common to them, but reaches out beyond the special sphere of each. I call this sphere which is established with the existence of man as man but which is conceptually still uncomprehended, the sphere of 'between'. Though being realized in very different degrees, it is a primal category of human reality" (1947:244).

Buber further illuminates this "in betweenness" by speaking of love as an example of an "in between" experience, for "feelings are 'entertained': love comes to pass" (1958:14). In I and Thou Buber distinguishes "feelings of love and love in "Between":

> "Feelings dwell in man; but man dwells in his love. That is no metaphor, but the actual truth. Love does not cling to the I in such a way as to have the Thou only for its 'content"; its object; but love is between I and Thou...Love is responsibility of an I for a Thou" (1958:14).

Paulo Freire (1968), drawing on many of Buber's insights as regards dialogical encounters, also speaks of authentic dialogue as unable to exist in the "absence of love for the world and for men" (p.77). For Freire love is the actual "foundation of dialogue and dialogue itself...it is an act of courage, not of fear, love is commitment to other men" (p.78). The experience of sharing "between" marks the beginning of true dialogue as it allows for a living mutual relation. Paul Tornier, noted Swiss psychiatrist, speaks of the "between" in his somewhat radical approach taken in the psychotherapeutic relationship. He suggests that one must contend for a mutual attitude animating both therapist and patient:

> "...I begin to tell him of my own personal experiences. I try to be as honest with him as he is with me.

> The result is that the picture he has of me, as a personage wearing a halo of science, faith, and of moral perfection - a role, in spite of all my concern for honesty, I was not entirely innocent of playing in front of him - vanishes, allowing him a glimpse of my true person. We have, both of us, left convention behind, we are really encountering each other" (1957:135).

For Buber, Freire, and Tournier, all living is meeting on the "narrow ridge", "on the far side of the subjective, on this side of the objective...the realm of 'between' ...where I and Thou meet" (1947:246).

3.2.4 The Unifying Process: An Alternating Dialectic

> "The Waking have a single world in common. The Sleeping turn aside each into a world of his own." (Heraclitus)

At this point in the presentation of Buber's conception of the I-It and the I-Thou polarities, it may seem as if yet another either-or dichotomous philosophy has been added to the long history in the development of human thought. It would be erroneous to consider the duality immutable, occasioning the sense that it is now necessary to adopt one pole as true reality and summarily dismiss the other. As Bender (1974) thoughtfully points out, understanding Buber's polar distinction clearly

> "...can only gradually be realized by embracing the polarities in all their present contradiction. No one pole can be excluded in preference to another nor can a middle path be followed between the two, but the totality must be embraced with all its tension" (1974:28).

She suggests that one way towards unifying the polarities might be described as a "dialectical alternation - a double movement of stabilizing and ordering one's world and one's personal identity, and of turning once again into full relationship with reality" (1974:28). Similarly, Freire (1968) speaks of being unable to conceive of objectivity without subjectivity.

> "Neither can exist without the other, nor can they be dichotomized. The separation of objectivity from subjectivity, the denial of the latter when analyzing reality or acting upon it, is objectivism.
>
> Neither objectivism nor subjectivism, nor yet psychologism is propounded here, but rather subjectivity and objectivity in constant dialectical relationship" (p.35).

In Knowledge of Man: A Philosophy of the Interhuman (1965), Buber refers to Heraclitus' dichotomy of the sleeping and waking man: "In sleep each turns away from the common cosmos and turns to something which belongs to him alone, something thus which he does not and cannot share with any other" (p.89). From this I-It phase, or orienting aspect of the dialectic, one awakens to the realm of I-Thou in unconditioned wholeness. Buber

described the I-Thou moments as "...queer lyric-dramatic episodes. Their spell may be seductive, but they pull us dangerously to extremes, loosening the tried structure, leaving behind more doubt than satisfaction, shaking up our security..." (1970:84). Such description points out the need for an alternating dialectic. Bender (1974:29) theorizes that once a person succeeds in awakening to an awareness of the I-Thou in its richest sense, it becomes difficult to remain there long without returning to the equilibrium provided in the sphere of I-It. Simply stated, it is an alternation from I-It to I-Thou and back. "One cannot live in pure present", says Buber, for "it would consume us if care were not taken...without It a human being cannot live. But whoever lives only with that is not human" (1970:85).

In summary, an embracing of polarities understood as an alternating dialectic, sees man "moving from the stability and orientation of the I-It, to the meeting and raw realization of the I-Thou...neither I-Thou nor I-It can ever be sustained without the corroboration of the other." (1974:32). Considering Buber's notions of the unifying principle of the alternating dialectic and the sphere of "between" as introductory, we may now move toward understanding Buber's insights as to the manner in which a man makes another man his partner, toward the "authenticity of the interhuman" (1965:77). Concerning this authenticity, he speaks of "making present" by "confirming" another's presence.

3.2.5 Making Present: Confirmation of the Other

The fundamental fact of human existence is man with man, says Buber (1965), and to overcome reductive and analytically abstract "looking" means to experience man in his wholeness, "to perceive his wholeness as a person":

> "...this means to perceive the dynamic center which stamps his every utterance, action, and attitude with the recognizable sign of uniqueness. Such an awareness is impossible, however, if and so long as the other is the separated object of my contemplation or even observation, for this wholeness and its center do not let themselves be known to observation or contemplation. It is only possible when I step into an elemental relation with the other, that is, when he becomes present to me. Hence, I designate awareness in the special sense as 'personal making present'" (1965:80).

This making another "present" is the very element in the interhuman which transforms a verbal exchange from a "speechifying" (1965:78) activity into a genuine dialogical "between". Although a person may be turned to the other, he may not really speak to the other. He may be "speaking to a fictitious court of appeal whose life consists of nothing but listening to him"(1965:80). Taking this seriously means to acknowledge Buber's notion of making another "present". Making another "present" becomes indispensible for the rise of genuine dialogue for it demands my confirmation of another as the person whom I have come to perceive. In an unqualified acceptance

of his unique totality, I am also aware that another is essentially different from myself, but can be sensitive that "the unavowed secret of man is that he wants to be confirmed in his being and his existence by his fellow men and that he wishes them to make possible for him to confirm him" (1966:95), and I accept this person without prejudice or preconception. This becomes the stance I take in entering into dialogue. But what of the Other? Buber comments:

> "It is true that it now depends on the other whether genuine dialogue, mutuality in speech, arises between us. But if I thus give to the other who confronts me his legitimate standing as a man...then I may trust him and suppose him to be also ready to deal with me as his partner" (1965:80).

3.2.6 Community

When two individuals "meet", applying Buber's understanding of the term, the real meaning of this dialogue is found neither in one or the other of the partners, nor in the combination of both, but in the interchange that emerges, in the realm of the "between". For Friedman (1955), this is our birthright as human beings, "for only through it can we attain authentic human existence" (p.97). For him the life of dialogue demands

> "...mutual confirmation, making the other present, overcoming appearance,

> genuine dialogue, experiencing the other side; personal wholeness, responsibility, decision, trust - these are all aspects of the life of dialogue" (1955:97).

This present study chooses to explore the nature of partnership in teacher education taking place in an institutional setting; a university within which the partners engaged in dialogue live. In Buber's notion of the essential We of community the life of dialogue may most fully be actualized. For it may be that man must acknowledge that community, for example, a large provincial university, is a fusion of persons who are united in their personal acts of mutual relation, a place where people recognize and accept each other as others and who strive together for an overcoming of alienation in living unity. Contending for such unity is once again confirmed by Buber's statement: "He who lives the life of dialogue knows a lived unity" (1947:25).

From the Latin root communitas, meaning "fellowship" the current usage of the word "community" is derived. Community is defined as "a group of people having common interests", but this definition, in light of Buber's insights, is pathetically prunish. To be sure, various individuals bundled together in a group may have common interests, experiences, or even purposes, but may fundamentally lack intersubjectivity in personal relationships. In Between Man and Man (1947), Buber speaks of knowing

people "who are absorbed in 'social activity' and have never spoken from being to being with a fellow man" (p.39). In such an atmosphere of pretence the life of dialogue is de-faced.

Friedman (1955) sees the institutionalization of social life as creating "the tendency toward appearance ...which makes us habitually pretend toward others what we do not feel":

> "...this makes us tend to relate to others on the basis of our relative positions...in the emphasis on prestige and authority which grows out of our social differentiations; in our inner divisions which make us unable to relate to others honestly because we cannot relate as whole persons..." (p.97).

To Buber, the above might be seen as the social manifestation of life in collective anonymity, but he would adamantly refuse such personal estrangement and isolation in favor of the directness of the I-Thou relationship. This, he suggests, can also take place in the We of community. The distinctiveness of the We is shown in the following excerpt from his essay, What is Man?:

> "...the essential relation existing or arising temporarily, between its members; that is, in the holding sway within the We of an ontic directness which is the decisive presupposition of the I-Thou relation. The We includes the Thou potentially. Only men who are capable of truly saying Thou to one another can truly say We with one another" (1947:213).

An unfortunate fact does arise. The structure of large social institutions seems to war against Buber's idea of We-ness in community living. For example, speaking of

the effects of institutional size, the U.S.R.C. notes both advantages and disadvantages of a large university and/or Faculty of Education. They suggest that large size may permit specialization and diversity allowing a wide range of course offerings, but it may encourage the development of highly specialized faculty members who find themselves distanced from colleagues and students. For students this may mean that

> "The structures or ideas which are intended to integrate the separate parts are often not readily discernable. Not uncommonly, the difficulties in knowing the system contribute to feelings that the individual is of little or no consequence in the total scheme of things" (U.S.R.C. Report, 1977:4).

In order to "allay feelings of alienation", the U.S.R.C. recommends an effort by faculty members to "counteract the negative affects" of size by <u>developing relationships</u> that "will enable students to identify themselves as vital to the institution" (U.S.R.C. Report, 1977:5).

Kuhn (1967) suggests that Buber's notion of community refers not only to a composite whole made up of individuals in anon mous collectivity, but rather "the actuality of a <u>common life</u> which, as an integrated whole, animates and fashions its members as it is also fashioned by them" (p.655). Community, then, becomes an end in itself. In the very atmosphere of communion, members have the potential to create and liberate one another. As Fuerbach (quoted in Marcel, 1957) suggests, the <u>individual</u> man

> "...does not contain in himself the essence of man...The essence of man is contained only in the community, in the unity of man with man - a unity which rests upon the reality of the difference between 'I' and 'Thou'" (p.42).

Frequently, the term "community" is used to refer to a physical concentration of persons in one specific geographical location. Minar (1969:60) points out that this is an ecological meaning and "accordingly a community is simply whatever happens to exist in a given territory...it means no more than that." Sociologist Ferdinand Tonnies (1957) would describe life in such a situation as Gesellschaft (society) - a relatively artificial, de-natured assemblage of persons living together in a collective of many common interests but lacking a sense of relation. In contrast to "society", in which human association is condemned to strangeness, antipathy, and independance, Tonnies offers the anti-thesis, or Gemeinshaft (community). Relationship in "community" is characterized by shared intimacy and interdependance. Here the community consciousness shared by members manifests a sense of loyalty and genuine concern with the lives of its partners.

In summary, life in community is a life of unity rather than distinction. In true community, man is "neither secreted in himself nor assimilated to the group, but rather the relation of man to man completes the picture of his nature" (Cohen, 1957:92). That

which binds man with man is not mere functional agreement, but rather the occasion and celebration of their "meeting together" in a common spirit of unity.

3.3 Data Gathering Within the Interpretive Framework

3.3.1 A Dialogical Interview Methodology

Taking Buber's philosophy of dialogue seriously allows an alternate frame from which to view current orientations in educational research. His emphasis on the dialogical, the relation between man and man, is inimical to a research attitude maintaining as its base a conscious and consistent divorce of subject from object. Research striving for an understanding of the interhuman aspects of experience requires that the researcher never withdraw solely to the stance described as I-It, for such a posture would surely produce perceptual fragments and serve to isolate experience. Although the interview as data collecting vehicle is adopted in a wholesale fashion by those researchers wishing to understand the meanings participants give to certain situations, little attention is given to the nature of the encounter as process. For many social researchers it seems sufficient to unreflectively inform the reader that the "informant" is to be subjected to an interview which, essentially, takes the form of cross-examination.

The relational nature of the interview in process is usually not considered. Such neglect must be regarded as a central shortcoming, since subsequent interview transcriptions very often become the sole basis for interpretive reflection. A consideration of the interview as research method is necessarily an inquiry into the meaning of dialogue. As Cicourel (quoted in Wilson, 1976:95) points out, "the interview itself must be considered a social encounter in which the involved individuals seek common-sense knowledge of social interaction". Barry MacDonald (1981:6) strongly suggests that

> "...any effort to improve the utility of the case study should start from a reappraisal of interviewing practices...there is a need to get away from the kind of role-locked encounter that is fostered by conventional approaches to interviewing".

It is, then, a related purpose of this study to consider what it means to "do" an interview and to "be" interviewed ...to explore the interview encounter from within Buber's philosophy of dialogue.

3.3.2 The Interview as Dialogue

Viewing the interview as dialogue advocates shifting the encounter from the I-It toward the I-Thou sphere in human engagement. The interview might be called a

dialogical interview in the sense of the etymology of the very word itself: (L. inter - between, videre - seeing). The interview is transformed from a one-sided I-It, manipulative, exploitive, and data-wrenching activity, into a mutual "seeing between" by the participants. It is an interview allowing, even encouraging, mutual participation toward a new and spontaneous emergent. In Buber's (1947:38) words, the interview is not a "technical dialogue which is prompted solely by the need for objective understanding", nor a "monologue disguised as a dialogue" in which

> "...two or more men, meeting in space, speak each with himself in strangely tortuous and circuitous ways and yet imagine they have escaped the torment of being thrown back on their own resources." (p.38).

But the dialogical interview is rooted in an awareness that the meaning of the dialogue is found in the interchange itself and reaches beyond the individual sphere of each participant. Such an attitude rejects an objectivist style of knowing that views the interviewee as an alien object of scientific method, and permits a freedom in interpretive intention for both. "We say that we conduct a conversation", suggests Gadamer in Truth and Method (1975), but

> "...the more fundamental a conversation is, the less its conduct lies within the will of either partner. Thus a fundamental conversation is never one that we want to conduct. Rather, it is generally more correct to say that we fall into conversation, or even that we become involved in it.

> The way in which one word follows another, with the conversation taking its own turnings and reaching its own conclusions, may well be conducted in some way, but the people conversing are far less the leaders of it than the led. No one knows what will come out of a conversation" (p.345)

A transcript of a dialogical interview reveals more than a sequence of questions and responses where the interviewer is seen as a professional question maker providing little more than a talking questionnaire. Nor does a dialogical interview condemn the interviewee to the role of manipulated answerer. Rather, one might notice a co-collaboration in which comments are made by both participants, questions raised by both. The interviewer is encouraged to allow himself to be open to question as the conversation unfolds. The interview becomes a dialectic of question and answer, of statement and response, a mutual sharing of understandings striving toward disclosure of embedded perspectives and implicitly held attitudes. Being free from the atmosphere of one-sided interrogation permits a deeper portrayal of the partnership relationship in teacher education than might usually be achieved in the more traditional interview method of question-answer recitation. (An example of the interview as dialogue is offered in Appendix B).

3.4 Procedural Considerations

3.4.1 Presenting Self and Study

Speaking to the manner in which field researchers may establish amicable relationships with those persons with whom they wish to dialogue, Schatzman and Strauss (1973) exhort the researcher to be sensitive to the possibility "that people's privacies are to be invaded, that commitments to their work and even their very identity are likely to be called into question..." (1973:22). Taking this suggestion seriously meant making every effort to present the research project as honestly and as clearly as possible.

Although Schatzman and Strauss (1973) suggest that the researcher prepare an intial written introductory statement inviting research participation, I found that a telephone conversation which briefly identified myself, organizational affiliation, study objectives, and anticipated procedures served well as preliminary contact. All interviewees expressed considerable interest in the study and arrangements were made for an undisturbed conversation. Many indicated that the relationships between faculties was an area of deep personal concern, but there were few opportunities for discussion of these issues.

I carefully pointed out that the project was not intended to judge or evaluate the participants personal competency, but rather in the spirit of co-collaboration to engage in dialogue for mutual exchange of ideas and perspectives as to the nature of inter-faculty relationships in teacher education at the University of Alberta. It was proposed that in a mutual attempt to understand the whole or complexity of a situation such as the relationships between the faculties of Arts, Sciences, and Education, we, as educators, might well increase our alternatives for practical action in the area of program development. The pre-interview statements indicated that while I would certainly come with guiding questions for discussion, it was hoped that the more traditional question-answer interview mode could be avoided allowing for dialogue regarding a subject of common interest and import for all involved in teacher preparation at the University of Alberta and other teacher education institutions.

Thirteen individual interviews were conducted over a period of two months, February and March, 1982. The rationale for interviewee selection is presented in the following section; however, it is sufficient here to note that the participants were professors from the Faculties of Arts, Sciences, and Education, as well as several students representing the departments of Elementary and

Secondary education. All interviews were audio-taped with permission of the participants, and generally lasted from approximately two to two and a half hours. Interviews were conducted in individual office suites or in homes. This greatly contributed to a relaxed atmosphere and had the advantage of undisturbed privacy.

3.4.2 A Question of Anonymity and Confidentiality: Ethical Concerns

I was at all times concerned that this present study might examine potentially embarrassing issues for those involved. Certainly the available literature dealing with teacher education in a university setting provides the reader with some rather disturbing observations with regards to the relational health among faculties of Arts, Sciences and Education. (Conant, 1964; Silberman, 1970; Koerner, 1964). Therefore, each participant was assured that anonymity would be prudently maintained during the course of the study and in the subsequent written thesis document. In retrospect, early interview dialogue tended to be surprisingly candid. The willingness of the interviewees to reveal frank personal accounts and descriptions demonstrated the need to preserve anonymity. This candidness confirmed my previously felt obligation to make careful provision for anonymity and confidentiality.

only two participants indicated concern that their identity not be associated with their comments, the remaining eleven interviewees indicated clearly that there was no need to withhold their names; knowing full well that the completed dissertation would soon become a public document. As one participant put it: "I just make it a practice to say nothing in private that I would be ashamed of saying in public."

Though the participants were supportive of the study and were openly outspoken, even courageous in their comments regarding many issues, I took heed to Diener and Crandall's (1978) admonition, and asked along with them the question:

> "Does the researcher have the right to reveal information, much of it private and personal, which implicates particular people and may have negative consequences for them?"

The concern became one of considering the participants' right to privacy and attending to Diener and Crandall's (1978) underlying guideline for any social research: "Disguise the identity of specific actors or places as much as is practical, and avoid presenting data that could bring harm to the individuals" (p.54). The concern was one of separating the participants' responses from possible personal identification. I felt that by providing the collaborators confidentiality they might feel less inhibited and perhaps more likely to enter in to

the spirit of dialogue. Further, as it was hoped that more research into the nature of inter-faculty relations at the University of Alberta would be forthcoming, the principles of anonymity and confidentiality were carefully pondered, "...not only because or people's right to privacy, but also because any violation resulting in loss of public faith will be detrimental to future social science research"(Deiner and Crandall 1978:66).

A rather graphic example illustrates the potential problems that may be encountered in social research. Deiner and Crandall (1978) describe the unfortunate results of the research into the lives of the residents of a small town in upstate New York. In Small Town in Mass Society by Vidich and Bensman (1960), rather intimate and embarrassing details of the personal lives of the townspeople were described.

> "Although the town and its residents were given fictitious names, the individual descriptions in the book were easily recognized as specific townspeople. Vidich lived in the town of 'Springdale' for two and a half years and unknown to his subjects collected observations and reported on the 'Peyton Place' activities of certain individuals. His book, which did not really insure the anonymity of his subjects drew severe criticism from other scientists...
>
> It also prompted the townspeople to stage a parade in which each wore a mask and a name tag with the fictitious names given them by Vidich, a clear indication that the whole town knew the identity of the characters in the book. At the end of the parade came a manure spreader, with an effigy of Vidich looking into the manure" (1978:62).

Although certainly a creative response to an undeniably

ethical blunder on the part of the researcher, such a picturesque rebuke could well have been avoided had there been a more sensitive consideration of the townspeople's right to privacy.

In this present study, the best possible safeguard against such research abuse was the adoption, in practice, of Ruebhausen and Brimon's (1966) definition of privacy:

> "Privacy is...the freedom of the individual to pick and choose for himself the time and circumstances under which, and most importantly, the extent to which, his attitudes beliefs, behavior and opinions are to be shared or withheld from others" (p.426).

3.5 Selection of Interviewees

The previous sections propose that dialogue, in the Buberian sense, provides the ground for an interview encounter encouraging a spirit of co-collaboration and mutual participation. This present section considers the selection of the interviewees while attending to Gorden's (1975) three-fold criterion:

> "...there are at least three basic criterion which must be answered in selecting respondents. Who has the relevant information?, Of those having the information which are physically and socially accessible?, Which persons having the information are most able to give an accurate accounting?" (1975:199).

The classifications as to general characteristics are not meant to be viewed as mutually exclusive, rather they are offered as a helpful means for data organization and subsequent interpretation.

3.5.1 The Undergraduate Studies Revision Committee (U.S.R.C.)

The meanings given by the U.S.R.C. as regards the nature of partnership in teacher education were considered crucial to the present study. The membership of the U.S.R.C., representing each department in the Faculty of Education, consistently voiced the collaborative aspect necessary within the B.Ed. program and recommended that the Faculty acknowledge

> "...the partnership nature of teacher education and establish channels of communication which allow for comment, suggestion, reaction, and dissemination of information" (U.S.R.C. Report, 1977:10).

Of further interest is the committee's concern that exemplary models of instruction be a program objective. The committee notes that while students may benefit from instruction about various processes, methods, and techniques

> "...they (students) are far more likely to experiment with and incorporate into their own teaching practice those ideas and methods which have been utilized effectively by their instructors. Therefore, effective and exemplary teaching must be recognized as an important contribution of faculty members" (U.S.R.C. Report, 1977:9-10).

Such reflection regarding quality university teaching becomes critical in a study researching the relational

nature between the Faculties of Arts, Sciences, and Education. For university students, "taking courses" means exposure to people, people who are attempting to teach. For example, B.Ed. candidates in the Department of Secondary Education are "exposed" to instruction in the Faculties of Arts and Sciences representing a substantial portion (fifty to sixty percent) of pre-service preparation. The U.S.R.C.'s concern for providing exemplary teaching models "as an important contribution of faculty members" must be understood as a call to all partners in the teacher education enterprise. This of course must mean thoughtful consideration for quality teaching evidenced by the Arts, Sciences and Education faculties.

3.5.2 Faculties of Arts and Sciences

Interviews were arranged with professors representing both the Arts and Sciences faculties. Specifically, the departments of English and Mathematics were selected owing to the relatively large numbers of Education students engaged in coursework in these areas. Dialogue with such persons was expected to

(1) provide an overall view of their respective departments,

(2) provide an understanding from a total faculty vantage point regarding the nature of an future for teacher education as an all-university enterprise, and

(3) assist in directing the researcher to other staff members who might find the research effort of personal interest.

Considered to be "high status respondents" by Gorden (1975), "they are often more able to report on the past history and future of the organization" (p.198).

3.5.3 Faculty of Education

Interviews were arranged with professors representing the departments of Elementary, Secondary, Educational Psychology, and Educational Foundations. In most instances professors with continued association of five or more years with the faculty were selected. It was anticipated that such individuals possessed a more comprehensive outlook with respect to the purposes of this present study.

3.5.4 Students (Faculty of Education)

Interviews were arranged with several students representing both departments of Elementary and Secondary education. It was expected that dialogue would add a

crucial perspective in the search for a more complete understanding of partnership in teacher education, the meanings given from the point of view of the very students involved in B.Ed. programs.

3.5.5 Historical

In his recently published A History of the University of Alberta - 1909-1969, W.H. Johns, (1981) notes that as early as 1918 the provincial government and the university expressed concern for the training of teachers:

> "A topic of great concern to the government and to the university was that of teacher training in Edmonton. The government was anxious to establish a Faculty of Education at once, but action was deferred in view of the great complexity of the matter...it was not until 1945 that the Faculty of Education was established and a Dean appointed" (1981:71-2).

Although Faculty status was conferred upon the School of Education only thirty-seven years ago, it was the first time in Canadian History that professional education and academic programs were united. This move was received, says Johns, "with mixed feelings, not only on the part of many members of the staff and the University of Alberta, but across Canada" (1981:193).

For this present study it was felt that to more fully understand the present nature of the teacher education partnership it was necessary to speak with

persons who were familiar with the historical transition from an independent School of Education to an inter-dependent Faculty of Education. Interviews were arranged with staff members, both currently associated with the faculty and retired, whose long association with teacher education in Alberta could provide essential insight.

3.6 Validity

Wilson (1976:129) notes that

> "...conventionally, validity of human activity is viewed in terms of the internal logic of the explanations or the consistency in which other studies support empirical statements."

However, the notion of validation for the purpose of the present study was considered as an ongoing process. Validation and verification are seen as two-fold, taking place during the actual interview encounter, and during the interpretive writing phase of the study.

Validation during the interview may take place as the researcher reveals the nature of his understandings as they emerge in the course of dialogue. Schatzman and Strauss (1973) state:

> "It is sometimes very useful to tell informants - perhaps obliquely - about propositions that one is beginning to pull together. Such propositions may well challenge the understanding the informant has about what he or the organization

> is 'really' up to. On the other hand, the researcher's understanding may also be challenged...the payoff for validation and for new data are immense. The researcher poses a proposition, and then asks the informant how the idea squares with his understanding of the same situation, condition, process, or relationship" (1973:81).

Certainly, the above "strategy" (Schatzman and Strauss, 1973) is in keeping with the spirit of Buberian dialogue where in the interview encounter moves beyond the more traditional one-sided interrogative mode. The obvious advantage of such verifying talk is in its immediacy, the chance to validate shared meanings at once. Mutually verifying the emergent understandings allows participants opportunity to test whether they are talking about the same thing, and if not, such positive confrontation is considered as a constructive stimulus for further dialogue to ensure clarity in understanding.

Further, a form of validation inherent in dissertation writing itself is the intimate involvement with the researcher's advisor, supervisory committee, and fellow graduate students, a primary reading audience.

Addressing the issue of validity in qualitative research, George Psathas (1973) also speaks of the research audience. That is, after reading the interpretive offering, would one be able "to understand what the researcher was seeing when confronted with the

reality of the events (meanings) being described?" (1973:12). Adequate data, in the form of selected dialogue transcriptions, are included as part of the completed study such that the reader may also reflect on the adequacy of research interpretation. Transcriptions included are placed with participants' permission in Appendix B.

Chapter 4

PRESENTATION OF INTERACTIVE THEMES

4.1 Organization of Interview Data

The central purpose of this present study is to begin to explore the nature of the partnership relationship in teacher education at the University of Alberta. The study attempts to understand how the faculties of Arts and Science are allied as partners with the faculty of Education with respect to the general and professional preparation of pre-service teachers. In the search for an overall portrayal of the nature of the partnership, the initial task became one of organizing, into clear and understandable areas, the views and meanings provided by the participants in the course of the many dialogical interview encounters. Although not to be viewed as mutually exclusive, five interactive themes emerged during preliminary transcription analysis. The themes are designated as "interactive" in the sense that they can be perceived as fluid dimensions of a total reality rather than isolated or solely discrete fragments. This is to say that each theme, although presented separately for clarity in presentation and readability, is "linked" in interaction with the others. Approached in this manner

allows the reader freedom from a more diffuse apprehension. By viewing the five themes as "hinged" (Freire, 1968:114) or connected, they may be considered both as totalities in themselves and in relation to one another.

The following interactive themes, then, suggest themselves as covering the spectrum of the interview dialogue and aid in the provision of an overall portrayal of the partnership in teacher education at the University of Alberta. The themes are as follows:

(1) Views on Teacher Education in a University Context

(2) Views on the Faculty of Education

(3) Views on the Faculties of Arts and Science

(4) Views on the Partnership Relationship

(5) Participants' Reflections Toward More Meaningful Collaboration.

In regard to the above themes, interviewees comments are presented with respect to individual faculties, i.e., Arts and Science or Education. The faculties of Arts and Science have been viewed as one group since viewpoints expressed with respect to their relationships with the faculty of Education were similar to each other. Presenting the findings in this way, it is felt, allows the reader opportunity to be more attentive to the unique meanings each group provides regarding various aspects of the partnership in teacher education. Chapter five furnishes a summary and interpretation of the pivotal question around which the study was developed.

It may also be noted that while typed interview transcriptions were over three-hundred double-spaced pages, excerpts presented are highly selective. Substantially lengthy excerpts are included and in some instances, complete portions of the conversation are provided. This was done to preserve the sense of dialogue, continuity, and often colorful descriptive language as well as to enhance the richness sometimes lost in attempts to paraphrase participants' remarks.

4.2 View on Teacher Education in a University Context

4.2.1 Views of the Faculty of Education

Several professors in the faculty of Education heartily subscribed to the notion that teacher education in a university is a total university responsibility, but suggested that the preparation of teachers represented a rather unique situation with respect to other professional faculties. One professor commented:

> You may find that the Faculty of Education is the only professional faculty on this campus that can be called truly liberal... I mean that requires their students to study widely. I don't see many other professional faculties requiring the breadth of study in the Arts and Sciences that we do. I don't want to seem unduly vindictive, but how liberally educated is a graduate of engineering or business? Their faculties don't require much in the way of general studies... essentially the focus is towards narrow specialization with the veneer of an occasional English course.

Another Education professor also spoke of the uniqueness of professional teacher preparation in a university context:

> I think that that's a standard maxim all over North America...that teacher education is a University... is a total university responsibility.
>
> But I don't know if that's true of the other professional schools...do we say that legal education is a total university responsibility? I don't think so. But I think maybe teacher education is in a special situation because teacher education, unlike any of the professional schools, teacher educators are reasonably concerned, because teachers can teach anything under the sun, with the entire spectrum of human knowledge. And therefore to imagine training teachers in a university which covers this whole spectrum, without invoking this expertise, would be utter nonsense.

While many professors of Education noted the desirability of a closer relationship between themselves and their colleagues in the Faculties of Arts and Sciences, comments suggested that meaningful collaboration has slowly deteriorated as the university population grew in size. Several comments indicated skepticism that institutions the size of the University of Alberta have the capacity to see themselves in a comprehensive manner. Concern was also voiced regarding an increasing identification with home faculties and departments, rather than with the university as a whole:

> It's difficult to form relationships when the university gets bigger and bigger... then we tend to break up into smaller units and our identity becomes an identity to the unit rather than an identity to the university.

> But there are those who if you took their shirts off they would probably have a brand on them like on the carpets...they identify with this university and with its parts. And there are those whose identity is with a discipline...they are professors of English; they are professors of Mathematics, of History, of Education, Secondary Education...they don't care where they practice so long as they get a good deal. And there are a few whose main interest is in themselves. They go where they get the best deal too...and the bigger it (university) gets and the more impersonal it gets...when you have a staff of two or three thousand people you're going to have people who don't know what's going on...they don't even know what's going on in their own faculty.

Others noted that which is observable with respect to the larger university community is also observable within the Faculty of Education:

> ...we see within our own faculty a kind of hierarchy and a real divisiveness which only typifies what we can point to in the larger institution. And so we can hardly expect unity in the partnership out there when there's no real partnership even at home. We're just a microcosm regarding the larger university.

> What has happened in the university is that the faculty has become less and less important and departments have become more and more important. I struggled with that and have some ideas of why the departments within the Faculty of Education began to assert their individuality. No longer do we have the same we-ness within the faculty as a faculty. People identify more with departments...Secondary, Elementary and Industrial-Vocational Education tend to remain closer to a faculty orientation and they have a kind of direction, but Psychology and Foundations and Administration--they're largely graduate student oriented.

> They contribute a little to the undergraduate program, but they regard themselves as a department ...you see the same thing in Chemistry or Physics or English or whatever. It's a growing thing in the faculty of Education, and I don't like it altogether.

For some in the faculty of Education the very size of the University militates against collaboration and only serves to geographically reinforce what already exists as a philosophical and ideological difference. Even the fact that the faculty of Education has its own food services was noted as detrimental to contact with colleagues in other faculties:

> Because of the fact that we have our own built-in food services, there is really, in many respects, no real necessity for our members to leave the faculty building and cross the campus, and we are on the periphery of the campus...so all those things mitigate against us mixing with our colleagues ...to the extent that perhaps that we should. You see, we're here and they are there, and just the physical separation alone makes a great difference.
>
> Besides, the faculty of Education is so large that it's almost a university in itself. Some universities are smaller than that complex alone.

Another professor highlighted his comments with an illustration comparing a large university with a smaller one:

> One illustration that came to mind that we have talked about, I'm sure, is the difference between the teacher preparation program in an institution like Lethbridge and the one here...Most people in the province say Lethbridge turns out the best candidates and that their candidates have no difficulty finding employment. As I began to analyze that, it

> seemed to me that there might be some reasons that fit into the things that we're talking about. You have a smaller institution; it's easier to socialize that body and the institution is so close to the field in many of its ways and also close to its students, it can create the environment that the Normal Schools used to create.
>
> And the students leave there feeling that they have the commitment to the profession and that they have the essential skills and the insights. They've been thoroughly enculturated. Whereas the larger the institution, like ours, it's harder to achieve that between faculty and students and in the climate of the whole institution. We don't have that sound of a relationship sometimes with the field so things that we may look at in our program as disadvantages may be the very kind of things that we want to kind of cling on to...and in some way try to exaggerate.

Although many suggested that the size of the university was a factor contributing to isolation and distance, one notable dissenter suggested that the essential problem is attitudinal. The following segment from an interview is illustrative:

Interviewer:

> And maybe the Faculty of Education is a prime example because of its size...it's a small university in itself. Maybe part of the difficulty with establishing links and bridges with other sectors in the university is the fact that we find comfort in our isolation.

Interviewee:

> I don't think it has a damn thing to do with size. Because the problems, you'll find, almost regardless of size are really attitudes of people. And the attitudes of people don't change all that much simply because you have a collection of people who have the same attitude.

> I've seen the same problems in extremely tiny institutions. I mean I've seen the same relationships. I think that we hide behind size because that's comforting. If we see a problem, to almost dismiss the problem because we happen to be here in this moment of time in this large institution and because of the largeness of the institution that's why there is a problem. That's not why there is a problem...there's a problem because we human beings create the problem. And that's almost independant of size.

Interviewer:

> I think you're right in that observation... but size seems to allow us the luxury of invisibility. It's the anonymity of the collective which allows us freedom from being objectified.

Interviewee:

> But you can have as much of a rift between faculty members who share the same office... as you do between academics who are a quarter of a mile apart which is not to say that geography is not a factor in all of this, but it isn't the major explanation of what's going on or isn't going on.

Some issue was taken with reference to the possibly overworked phrase "teacher education as an all-university responsibility". Albeit, many in the faculty of Education recognized that the whole of the university can and should contribute to the preparation of teachers, but the question was addressed regarding whose <u>is</u> the responsibility? Who should be ultimately held accountable? A significant line of reasoning was provided in comparing the requirements of professional Education with other professional sectors:

> I don't think it's any less important to Engineering Education or Nursing.
> First of all I know it's just an expression... but it's not the responsibility of the entire

> university. I think we would be twisting things beyond a meaningful level to say that every single academic unit of the campus is responsible for teacher education.
>
> I think we're stretching things to say that teacher education, if it isn't the responsibility of the entire university is the responsibility of the entire faculties of Arts and Science. I can't grab hold of notions like that. For me what's important is that teacher education is the responsibility that goes beyond the faculty of Education.

Certainly the faculties of Arts and Sciences provide considerable input in teacher education programs at the University of Alberta; however, the contributions of other sectors were also identified:

> The question becomes what units have a legitimate role to play. Let's identify them. You said Arts and Science, but there are some other faculties on the campus which have as much a responsibility as Arts and Science for the preparation of particular types of teachers. For example, the Department of Rehabilitation Medicine has the responsibility for preparing Special Education teachers. Certainly the department of Speech Pathology and Audiology must be involved actively in the preparation of teachers of the hearing impaired. And if we ever have teachers in the area of Health Education then clearly the faculty of Nursing if not the faculty of Medicine.
>
> I'll stop with illustrations, but the point is that it's not just the faculties of Arts and Science.

Several professors of Education suggested that although the expertise for professional preparation should remain in the faculty of Education, there was the recognition that "no faculty should build itself into the kind of empire

that does on its own what other parts of the university can do very well." It was acknowledged that the university was also responsibile to the individual student "...not only to prepare a professional in a narrow sense, but to prepare a thinking member of society in a wider sense." Speaking of the mandate for a university and its responsibility for professional preparation, a professor commented on the necessity for broad study. The following interview segment is illustrative:

> I do not think that a university is serving society when it simply responds to whatever wish is expressed by a professional student or a student in arts or sciences without the university as an institution imposing what it considers to make sense. If the individual is interested in receiving a parchment which is the university's way of saying you have achieved something so to put it in an extreme form, I don't care if that student is interested in having an experience which consists only of courses that are directly related to being prepared as a physician, or as a nurse, or as a teacher. I say that this institution should not make a public statement that the individual has been educated at a university and therefore that the individual receives a university degree without having been involved in thinking about ideas and issues outside his chosen field.
>
> But if you're right that many students come here exclusively for professional preparation my response would be, if you want a degree from this university you will be required to stretch yourself.

Interviewer:

> So many students consider that the courses they take that are not directly related to their vocational choice, we even call them non-education courses. It's like a non-entity, a thing one endures. I'm not saying that everyone views it this way, but so many do.

Interviewee:

> Yes, I don't fool myself into thinking that simply because an individual has taken a course or two courses something magical has taken place, but I feel that the institution is in a very vulnerable position if it can't even point to courses, I agree that courses don't necessarily do the trick but if the program doesn't include any experience outside of the narrow field...

Another line of thought emerging during the course of dialogue addressed the notion of liberal education. A professor suggested that his colleagues throughout the university community must begin to recognize that "all parts of the university must be concerned with the larger purposes of education, not just the separate disciplines of which they are a part." He argued that because he was located in a faculty of Education

> ...some would claim that that makes me more responsible for the things that are associated with teaching, and with education and with preparing people who are going to engage in those activities.
>
> But I could also argue, perhaps, that someone over in biochemistry, if they've studied a discipline in the same way I've studied a discipline, ought to have some similar concern with regard to his or her effectiveness in teaching that, and with the university's role in sharing that kind of information...that the questions that pertain to teaching and education are as vital to their role in a university as they are to mine.

Another professor, while appreciating that an emphasis on liberal education was "the vision upon which the university was founded", now sees "the idea of liberal education as largely a myth":

> Even though I think that certain disciplines are...have inherent in them a liberalizing character, I'm not sure that those disciplines and those who teach those disciplines are always liberalizing people. One of the more liberalizing experiences I ever had was from a professor of Chemistry...not because Chemistry is any more liberalizing than English...it was that the professor was bigger than his Chemistry. Do you understand ...and some of the teachers of the so-called classical studies are narrower than their disciplines...

Another professor suggested that while it was not the primary function of the faculty of Education to provide the more general education component in the teacher education programs, it could well "provide experiences for students who are not going to be teachers and really represent part of their liberal education." His was a call for the university to rethink currently held definitions of liberal and professional education:

> I will fight my colleagues in the faculty of Arts who will argue that simply because it's English, it's liberal education. For the Ph.D. student who is going to teach Shakespeare for the rest of his life his study is professional, vocational education.
>
> But if a person who is never going to function as a computer programer takes a few courses in Computer Sciences that may represent a very important part of his liberal education. Then you begin to see that professional faculties if they opened up some of their courses, and they are more and more, might be able to contribute in a very significant way...to liberal education.
>
> Now we can be very hard on colleagues in other places but to be fair we must recognize that, for whatever the reasons, the faculty of Arts about eight years ago announced to the university that it was prepared to accept two or three out of fifteen courses for a three year general B.A. degree...from faculties other than Arts. Now what was it saying? Whether

people realized it or not, it was making an extremely important statement that a part of a General Arts degree could very well be provided by a faculty like Education ...or Nursing if it was offering a general medical course. For me that was a very important moment in time. I appreciated so very much the position that the faculty had taken.

Sure it means that our weekly student hours would go up because some Art students would take courses in education even though they weren't going to become teachers. But that wasn't the important point.

What was more important for me was that a more contemporary definition of what liberal education is all about. That a liberal education has to include some experience in the technical world. That if a liberal education was to prepare an individual for life, that as we're moving into the latter part of the 20th century, preparation for life demanded some literacy in relation to technology.

It's not that English education is not as important, it is as important as it ever was. It's just that we've pretty well assumed that we have to have the resources at a university to provide an initial experience for every university student that wants it, in English, and experiences beyond that for a good number...similarly we're going to have to accept that we're going to have the resources in a field like computing science to do the same things for students.

This is a field that I know nothing about but I know enough to know that while I may survive with minimal experience in such an area the generation that is now in the elementary schools cannot, and consequently it becomes very important to re-define what liberal education is.

In every age and for every individual there has to be a particular definition of liberal education. But some people in Arts fool themselves into thinking that as long as a

> person is pursuing a field that is identified with the faculty of Arts it's all safe. My great concern is that there is narrow specialization in extremes, for too many students too soon. And that concerns me if the narrow specialization is in chemistry or music, teacher education, or engineering.

Speaking to the increasing emphasis on specialization, another professor voiced concern that students need more guidance from the university in order to begin to make sense of what it means to be a part of a university. He noted that students come directly from High School and many immediately enter the faculty of Education or some other specialized professional faculty:

> They seem to have no sense of the larger university community when they so quickly align themselves with a specialized faculty. Somehow we have to help them place their life and work in a larger reality. They live in a house on a block with no sense of who their neighbors are.

Similarly, another professor advocates helping students become more critically reflective as to their chosen profession:

> There's a little quote that I used in a book of readings that I put together one time...I found a statement in one of Plato's dialogues. Socrates meets a fellow who was on his way to hear a talk by one of the sophists of the time, and I think the question that Socrates put to this fellow was something like, "Hippocrates, have you asked yourself what it is that you're going to receive and what it is you're going to become as a result of that experience?" You see, how many students are there, when they come to us, answer the question "What is it that I'm going to become?" with anything more than

> "I'm going to be a teacher." They haven't really analyzed what becoming a teacher means.
>
> And we as a faculty and we as a university don't help them to probe that any more deeply, and what you're doing, you see, is asking that kind of question, "What does it mean to be a teacher?" What then does the institution look like that will help them to become that?

While realizing the need to critique existing university practices and policies, the suggestion was raised that such criticism must be viewed with attention to the larger contemporary social realities as well as the realities of a large modern university:

> I can't help but feel that we might be able to do more than we are. It's a healthy attitude but I would think that it would be sick to be overly critical...and not to recognize some advances because there have been some, but I think that we should be recognizing advances not to be lulling ourselves into believing that we've solved the problem but to recognize that the advances are giving the incentive that we all need as human beings, the inspiration that we all need to do that much more.

4.2.2 Views of the Faculties of Arts and Science

Generally, views expressed by faculty members in both Arts and Science concerning teacher education in a university context were particularly focused on the "job training" aspects of professional faculties. Several observed that the university has

> ...merely become a piece of educational mechanism for the supply of current needs ...and you see that's, in essence, what's happening around here.

Arts and Science professors also noted that pressure from society, governmental agencies, and industry has militated against any hope of increasing the emphasis on a genuine liberal education. A professor in the faculty of Science observed that students enthusiasm for learning has, over the years, steadily declined:

> The pressure from society and government and industry is to make the university job oriented...to make it a place where you go out of here like you would go out of Nait ...with all of these job related skills. They care not whether you have any real excitement...in terms of your learning, whether you've been turned on to new ideas or real thinking or whatever it might be.
>
> The sad thing is that to the extent that you let the society direct you and that you respond to it's promptings and direction, which is clearly the way that we've gone, we may then be endangering the perpetuating something that we want nothing to do with. We may be doing ourselves a disservice to follow it.

In kind, a professor in the Faculty of Arts suggested that the university was morally obligated to inform society that "...possibly what it wants is not what it ought to have":

> Unless they come to us on our terms possibly we shouldn't provide them the services. I know this is incredibly idealistic, but unfortunately what we are doing is moving more and more in the direction of acquiescence. Whatever they want, we'll provide. We're saying louder than ever, "We can do anything that you ask us to do...just tell us what it is.

Another Science professor lamented that to the extent the university becomes exclusively job oriented, the students' "so-called liberal arts or general education suffers malaise":

> Even when they (Education students) do take courses elsewhere on campus, they really don't approach their studies correctly...after all they're really more interested in obtaining the skills of their professional choice.

When discussing the ideal institution that might prepare teachers in both a general and professional manner, an Arts professor considered the kind of person that might be produced:

> Well the very basic and simple notion I have is that of considering the kind of student who comes here. I guess the university, to a large extent has become a job training site. And, of course, many students view their education that way. But the reason the university is here is to educate people ...to make them responsible, all the words I think of right now seem so corny...well-rounded. People who can really contribute to society. I mean almost taking care of their own personal development first. I think that they have to have a sense of the history of culture through literature. Our culture is passed on through literature. We have to know something about scientific advancements because they touch us every second of our day...and they're full of social implications. Also what is a democracy in a society is all about.
>
> I'd like to see someone leave here educated in the literary traditions, someone with a social conscience, with a good store of basic knowledge about current events, able to think well and be articulate. I guess people should just understand themselves better. Someone who knows a lot about themselves and the world around them regardless of the job they're preparing themselves for.

In one particular interview the conversation took a most interesting turn. While speaking of the possibility that the faculty of Education might look to the Medical faculty for insight concerning the theoretical and practical in professional preparation, a question was posed regarding the relative status and prestige enjoyed by teachers, lawyers, and physicians. Although diverging somewhat from the focus of this study, the following interview excerpt does provide both humor and significance:

Interviewer:

> Have you ever considered why, say the medical or law profession, seems to enjoy a certain status in North America, while teachers and Education in general, have less?

Interviewee:

> It may be because medicine or law is seen to have a more immediate and dramatic impact on their lives. They can suffer, you see, if something goes wrong medically or legally, but they can't suffer if something goes wrong with their education...I mean they can't suffer so immediately or obviously if something goes wrong with their education.
>
> So I guess that the respect that is given to each professional group is directly in proportion to the degree of human suffering that is associated with the activities of that profession. Teaching doesn't seem to be so tied in with human suffering, that is in an immediate physical sense.
>
> Also, a student of teaching cannot go to a carefully codified body of knowledge that a law or medical student can...another thing is the fact that big money is involved. One of the anomalies of life seems to be that the more you pay for a thing the more you respect it...

I think that this is how we react to the profession generally. The more they make us pay through the nose, the more we love it in some perverted way. And there are not big bucks in education...if we tripled the cost for people to send their kids to school, suddenly it must be worth something.

Interviewer:

Along with the costs involved there is also the sense of mystery associated with law and medicine. Education of the young doesn't seem quite so mysterious as the medical or law office and those who officiate in them...everyone has an opinion about education, but you can't really have an informed medical opinion unless you've been to medical school...

Interviewee:

This is why foreigners are so intriguing and foreign places are so intriguing...you don't understand them and therefore there is this air of mystery.

Interviewer:

I wonder if some understanding of this status question is answered in the realization that a great portion of North American society are products of the school...of an educational system.

They have spent day after day after day in educational institutions, but rarely do they have a need for a trip to a law office or a physician.

Interviewee:

That's right. There's no air of mystery about a classroom.

Interviewer:

That's right...but you go to a law office or a physician's office and it's like you're walking into the Holy of Holies...the priest is there with his scrolls and instruments...he's the one with the access to an esoteric body of knowledge.

Interviewee:

> This is it...you've got a doctor who is really little removed from a witch doctor, he tends to dress differently...he wears that white coat...the magic smock. He doesn't have any stars on it and he doesn't wear a conical hat any more but he might just as well, you know. I just wonder what would happen if a doctor walked into his examining room wearing that sort of outfit...a black coat with silver stars...his stethoscope is his magic wand along with that little thing he sticks down your throat...it's a kind of a wand too, isn't it.
>
> And the lawyer is like the Talmudic specialist, and so you have both magicians and priests working for you...but with teachers you have people who have been imposed upon you against your will, also courses imposed on you.

4.3 Views on the Faculty of Education

4.3.1 Views of the Faculty of Education

As professors and students in Education spoke about the nature of their home faculty, much of the conversation was grounded in concerns relating to the academic and intellectual respectibility of teacher education and Education students. A professor in the Department of Secondary Education searched for the roots of an "anti-intellectual tradition" in teacher education"

> Well, I think that there is certainly a question about the academic and intellectual respectibility of the faculties of Education everywhere. You certainly get reasons for it or a basis for the skitishness of the Arts and Science people toward education in an account like Lawrence Cremin's Transformation

of the School. In which it seems to me there is documented what could be called an anti-intellectual tradition...in teacher training. Whether there are good reasons for that anti-intellectual tradition, whether it's a populist kind of thing, whether it's a North American frontier sort of phenomonon, where school marms were viewed as odd birds by practical people who were concerned with tilling the soil...but for whatever reasons the Normal School era in teacher training certainly did not tend to operate on very high levels in the academic tradition. There was not much concern that every teacher should know Latin and Greek...or should know differential and integral calculus, in order to teach arithmetic in the schools.

And so I do think that the anti-intellectual or anti-cultural tradition in teacher training was bound to butt heads with the people with strong vested interests in other traditions. Therefore you were mixing some rather volatile and explosive components when you mixed the Normal School faculty coming in the university, ...the Education professors now mixing with professors of Latin and Greek, and History and some of the more traditional subjects.

Then, of course, Education has asked for a lot of the criticism its gotten by proceeding to do and say things that were easily satirizable ...because of the multitude of movements, Education has made itself somewhat vulnerable to what might be viewed as elitist objections to it...on the part of academic purists in the Arts and Sciences. Not so much perhaps from the other professional faculties...but certainly from the mainline subject matter departments, where scholarship and high level research is most esteemed.

You have a counter-tendency in education to acquire the glitter...its as if Education has wanted to become respectable, and I think that a lot of the motivations within the panorama of things that happen in education are to outdo the academicians. To outdo them at their own game. There seem to be movements within Education which have as their motive one of one-up-manship. Because none of us in the academic can claim total freedom from that... we learn to value our own culture as we become more and more highly educated. And we're not insensitive to the way it affects our social status.

> And, therefore, if the problem with Education is that it isn't intellectually respectable, then we hunt for ways to make it so. And the love of factor analysis and other obscure things that one only learns in graduate school in Education is a love of knowing that which separates us from the herds of undereducated people in, say, the English departments. I mean what do professors of English know about analysis of variance? They choke up if you mention these things.
>
> But I think that Education has over the years that I've become involved with it has steadily become more formidable...intellectually...for reasons that may be entirely valid and for others that may be somewhat questionable.

A professor in the department of Elementary Education felt that although the faculty of Education requires of its students substantially more exposure to the faculties of Arts and Sciences than do other professional faculties there "...tends to be an air of superiority with respect to students in Education."

> They tend to be the bread and butter of other faculties, but are they afforded due respect?

Similarly, concern was expressed regarding a long-standing prejudice toward the faculty of Education existing within the university community at large.

> I'm concerned with a problem I think we have in Education in that we do have some very capable people who are stereotyped by students and whose courses are not really given a chance by some students on the basis of a pre-judgment that anyone who would teach in the faculty of Education are somehow less capable than the lofty spirits they've dealt with in Arts or Sciences.
>
> I think that's a problem we have in Education that we'd better address ourselves to. There are some definite attitudes students hold before they ever hit this faculty...and I think the faculty should be aware of it.

Students in both the departments of Elementary and Secondary Education demonstrated considerable frustration regarding personal self-image when confronted with problems of being stereotyped by students and staff associated with other academic sectors:

> I think it starts right when you enroll ...you're only required to have four matriculation instead of five and the entry average is lower, so you're almost starting with a bad image of yourself, like I just squeaked in, and then you get thrown together in this group of Arts and Education and others. Then because the entrance requirements are lower than other students around you, you get this stuffabout "Well, you're in education; it's got to be easy." And then you start to think that way.
>
> And even though you're probably working as hard as anyone in any other faculty, you start to have a lower self-image of yourself as a person...and then you begin asking yourself if teaching is really a profession.

Searching for the basis of the "Education-student image" a student in the department of Secondary Education offered the following comment:

Interviewee:

> Maybe it's historical, maybe they've had trouble with students from our faculty before, maybe it's just that they've all been through the educational system before. I mean we all have opinions about teachers out in the field. I mean, like they might say I had a lousy teacher in grade six so anyone whose coming to me who's going to be a teacher is going to be like the grade six teacher I had when I was a kid.
>
> And maybe they consider themselves to be professionals and they feel that teaching is

not a profession. So they question the fact that someone in Education should be interested in their profession.

Interviewer:

But they're teachers too...

Interviewee:

That's another thing...it's funny the only real recourse you have against another student in another faculty or in cases of a professor is to say, "Just how good do you want the people to be who are going to teach your kids to be?"

I mean why give me this hassle...I'm taking this training so that I can be a better teacher of your kids. So get off my case and let me learn...and give us some acceptance in your faculty.

It seems that they forget that the very people on campus who are in Education are going to be teaching in the elementary and secondary schools. Some of these kids are going to be coming right into their university classrooms...it seems somewhat shortsighted to me.

A student in the department of Elementary Education expressed the views of her peers in other faculties on campus:

You hear things like you must be totally incompetent at everything else to want to spend your whole life working with kids, because if you spend your whole life working with kids...I mean you're taller than them and smarter than them, it must be a real ego trip. And it ranges from that to hearing that you must really be dedicated to want to spend all your time working with the little buggers that are coming out of schools these days. A full range of almost vocational... not vocational, it's like you're a priest or a nun going off and you're going to do this marvelous, self-sacrificing thing for the rest of your life, or you're...you loused up everything else you've tried and you've decided to do this because no matter what else you do you can still do a worksheet better than a grade two can, and there is everything in between.

> I think that this has a phenomenally detrimental effect...for a number of reasons. Because self-concept is the key to doing well at anything. So if you have all these people telling you what you're doing is worthless then, of course, any positive self-concept is crushed. And if you don't think that what you're doing is worthwhile why would you want to do a good job at it? I mean, what's the point? This has an effect all the way down the line... it affects how you interact with people; you get very defensive about your chosen area...
>
> But the general attitude is that what we're learning isn't important and, therefore, what we're doing is not going to be important... and yet if there was no public education system where would society be? I wonder why more people don't see the connection. It's hard to understand where this whole attitude about Education came from.

Further, she expressed frustration that professors and students outside the faculty have little understanding of the intents and purposes of teacher education programs:

> People are always saying...Well, you say that you have a curriculum assignment to do and your doing a lesson in science and you have to do a display board on say seeds and seed transportation...people laugh, but it's really very hard work to sit down and say, "How am I going to translate this very scientific information into Grade Two vocabulary and show it to kids and make them interested in it?" And you end up with bristol board, bright blue, with pictures on it and neat little cards pinned in it, and people say, "You worked for three or four days on this?" You're kidding. And they don't understand that...what you're doing, and it's very frustrating.
>
> It's really a matter of taking the theory of learning and translating it into something that's very practical...whereas for a lot of other professions the theory is what you do. I mean nurses are taught how to wrap a bandage in a certain way, and they'll spend hours and hours practicing that...and nobody thinks that's silly, but if you spend a couple of weeks designing how your classroom environment

> is, everybody thinks you're a lunatic. I mean this is very important...classroom environment makes a difference in how children learn. But people outside of education, and people inside education too, don't understand that...and I don't think that that's a waste of my time or foolish and I believe it's hard work to do it correctly. It's frustrating not to be respected for being able to create something like that.
>
> But of course secondary teachers are better off than elementary teachers...in terms of respect. Because they have to know their subject area...see in Elementary you get a lot of bad feedback because, I mean, any grade 12 graduate knows the math you're going to teach at the grade six level...right? So many people think that you don't have to know a subject inside and out...you don't have to know the entire history of Canada to teach social studies at the Elementary level. So a person loses a lot from that point of view because you haven't mastered a subject.
>
> At the Elementary level while you're condemned for not learning a subject...people don't understand that what you are learning is psychological development and learning theory and the like.
>
> I think educators leave here a lot of times wondering whether what they're doing is valuable...whether they have some skill that is unique to them. They haven't developed a confidence in themselves as teachers...and performing a service to society that without it, it would collapse.
>
> I don't think people outside the field realize that what they're saying about teaching and education is so potentially harmful...I don't think a lot of them would succeed in what I'm doing; I probably wouldn't succeed in what they're doing...I couldn't be an engineer. But an engineer couldn't be a teacher either. Whereas the feeling is that anyone can be a teacher...

Another student felt that existent attitudes towards "required non-ed coursework" contributed to increasing division between faculties.

I remember in my first year when I switched from Arts still feeling...you come to feel at home in the building because it is sort of the focal point...I was still taking courses in Arts but I didn't talk to people in those classes as much as I talked to people in education classes... which I think added to the distance. Probably because other classes aren't major areas of interest you don't get as involved in the course, whereas if you were in Education obviously your main area of interest is in Education. Taking a Sociology course was really just an extra credit; it wasn't going to help me a lot one way or the other. It wasn't going to be a big impact on what I was going to do in the future.

I know some people now who are really very frustrated because they have to take such things as Economics...they don't understand why. They don't have the background in those areas nor any particular enthusiasm for those particular subjects...

Well, no one in a Foundations course ever asks you what you learned in history...there is a definite separation between the courses that are Education and the courses that are not... they don't have another name, they are just not ...non-education...they are over there and we are over here...really a very separating sense you get. I mean talk to advisors if you're having trouble with marks...they say concentrate on the education courses. If you get a 4 in a non-ed course it's not really a big problem...I know why they say that because they know the people who are doing the hiring and they don't care that much about what you got in History 278 ...unless you happen to be teaching social studies at grade twelve. But if it's considered just a non-ed option, nobody cares. I mean if that's the way they feel about Arts or Sciences courses, then why should a student care?

So it's hard to get motivated to do those courses if they're seen as unimportant or just something called requirements...I mean requirements for what?

It's started here. There are the Arts and Sciences courses...those are for your own personal enjoyment and enrichment and then there are the Education courses...and that's for when you're a teacher.

> So in our thinking, Education courses are separate and closed off from everything else. That attitude destroys any hope of expecting them to treat us with respect. We sneer at them and they sneer at us...some partnership.

A student representing the Education Students Association suggested that an appeal to professional pride might be a constructive way to counteract the negative connotations and stereotypic image of the faculty of Education:

> Well, this year we've been playing on people's pride. I mean take a bit of pride that you're here for a reason and you're going to be going out there teaching those kids and you have a right to be here and you should be proud of the fact that you are here. And that's a tough thing to do, people have been force fed for four years of feeling that you really don't have all that big a place here at the university, then it's tough.
>
> I'm not sure what it's going to take but I would say a lot of it will probably come...it keys so much on what the other faculties are seeing. I mean how do the engineers get the reputation for being such turkeys...it's because the rest of the university develops an opinion of them, and that's how we've gotten into this problem. We've had this opinion developed of us and we just can't seem to break it.
>
> It doesn't matter that the president of the university is a former dean of Education...and we do have people here who are quality people ...we could line them up from here to Ottawa. But still we get this negative connotation put around our profession.
>
> To turn it around...? I'm beginning to believe that a quota would help.
>
> I don't think that we've made it clear to the other faculties that there's a reason why we're coming over and it's good for you because we're going to be feeding you and it's good for us because we're getting a better exposure. And I don't think that they quite understand that yet. It's not just a matter of Deans talking

> to Deans, but I think it's more like department chairmen talking.

A professor associated with the department of Elementary Education observed that attitudes with respect to the faculty of Education have altered drastically since joining the university in 1945:

> I think that we're almost obsessed with the possibility that we may not be enjoying as high a status as other parts of the university. I think that's almost pathological. I think that's living in the past. The faculties that have been created more recently are having some of the same difficulties that Education experienced in the 1940's.
>
> But it's my feeling in places on the campus that the faculty of Education is feared... because of the perceived clout that it has. Partly numbers of both students and staff ...the point is that it is 35 years old ...and Rehabilitation isn't a dozen years old. So as perceived by some people on the campus, Education is very much a part of the establishment. Often, this may surprise people who are identified with the faculty of Education, but I've heard lots of people across campus, when they describe the university to put Arts, Science, and Education in one pot. You listen to the people in Engineering, and when they're fighting the university, their enemy consists of Arts, Science and Education... the power block. They see Education as not another faculty of Arts and Science, but as a faculty that depends far more heavily on Arts and Science for its' programs...than do some of the other professional faculties which are highly specialized.
>
> I don't want to overplay that one because I'm not saying that there are not people today who may hold views that are very similar to what larger numbers of people held in 1945...I am not so naive...I'm simply saying that I think there have been changes, time does have a way of doing things. Most of the people in the university today joined the university after 1950...

> We have had several vice-presidents who came out of the faculty of Education. We have had both a vice-president academic and a president identified with Education. It adds up to something...
>
> What I'm leading to is I wonder whether people in professional faculties generally, and Education, more specifically, whether they realize that perhaps the most prevalent feeling in Arts and Science today is one of fear...the fear that the university has been transformed, not necessarily by design, but transformed from an institution with Arts and Sciences very much at the core to an institution with the professions at the core and Arts and Science at the periphery.
>
> Some of my very good friends whom I trust and I think trust me tell me that we in Education and Business and Medicine and Engineering, we're the people with clout...almost without exception that when new programs are introduced they are on the professional side. That's why we have to understand the relationships between Arts and Science on the other; we really have to move away from Education and Arts and Science exclusively and talk about the university...as a university.

Dialogue revealed still another area of concern to both students and professors. While many felt that the fundamental task of the faculty of Education was one of preparing competent teachers in a more pedagogical sense, others recommended that the faculty attend more carefully to subject matter issues as well. Speaking of coursework in Curriculum and Instruction, one professor commented:

> But of course these experiences are only one aspect...it's only one kind of knowledge. I mean knowledge for a teacher is not only knowledge of how to teach, but there has to be something you're trying to teach.
>
> Are you going to become a teacher and then are you going to teach the children how to become teachers? Because if you go through

> a program which is entirely dedicated to the goals of pedagogy, all you're teaching people then is how to be effective teachers. And all they are able to do then is teach their students how to be effective teachers. What you propose to teach seems to me to be equally as important.

Another professor, while feeling that the faculty of Education may be seen as being "anti-subject matter", is cautious of too much emphasis and/or pressure to perform in a specific discipline:

> I'm always a bit leary of too much subject matter pretention in this faculty...I think that those of us in Secondary Education get caught in a bit of a bind...being subject to temptations in the direction of establishing the fact of what a brain he is and what an academician he is...to protect himself against the charge that only the dumb get involved in Education. And he'd like to make perfectly clear that he's no dumbbell. And so he doesn't mind putting on the dog a little bit...just to counteract the stereotype.
>
> But on the other hand if, as in the case of the people in Secondary, you have a person with a very heavy commitment to one of the academic areas then the question of their personal, professional conduct...their professional way of life, to what extent should the professor of Biology Education be a competent Biologist? I think it's valuable to a limited degree, for faculty members in English Education, Social Studies Education, or any of the other areas, to keep a couple of their ten toes in right in the academic discipline. Do an occasional paper or research study within the academic discipline itself. Not only for the direct benefits, but it puts them in direct contact with those people who spend full time in those activities.
>
> But to pretend that a professor of Education can be a professor of Education and be involved in the schools and still carry on a full time career as an English professor or in whatever area, is really calling for a Leonardo DaVinci,

> not the typical staff member in a University.
>
> But I think it's fallacious for any course in the Faculty of Education to be straight subject matter course.

Similarly, a professor representing the department of Education Foundations observes that efforts to "gain respectability" shifts the focus away from pedagogical concerns:

> I see the problem right within my own department. History and Sociology, and Philosophy of Education. Because these so-called discipline areas, in order to gain respectability, have moved more and more in the direction of a true discipline. They don't see themselves, as I think I tend to do, as those concerned with questions of teaching.
>
> And this is universal; this isn't just peculiar to this institution. It started first with Philosophy and then with History and Sociology. And these people would sooner be acknowledged as historians and philosophers than they would be as educationists.

Another line of reasoning was expressed by a professor who considered that there has been a gradual deterioration in the quality of teacher education programs at the University of Alberta. Such deterioration has subsequently encouraged the attraction of less able students into the teaching profession. For him, a "mechanistic view" of teaching and learning has occasioned our increasing "depreciation of the educational experience to something that is nothing more than a kind of assembly line process." Although this criticism was directed toward the faculty of Education, he suggested that the larger university community was also a contributor to such mechanistic attitudes. He stated: "What I see happening in teacher

education is really just a reflection of the state of affairs in the university as a whole":

> My speculation is that there hasn't been a gradual improvement, although we would like to think in terms of steady increase in quality of education. We may have upped the number of years but we haven't done anything unnecessarily to improve the quality. If anything we, through the continuing emphasis on practice and the socialized teacher going out into the school, we have ensured that each generation will be that much poorer than the previous group.
>
> A lot of our candidates who go out as teachers really don't find the excitement and the challenge that a professional ought to in that experience. And one of the main reasons that they don't is that the nature of the program has in no way really prepared them to find that excitement.
>
> Now, what I began to think then, is that the more you look at program it seems that the thing that was occuring was that the more that you begin to emphasize unexamined practice as the prime ingredient in teacher education what you start to do then is perpetuate whatever is going on out in the schools. And certainly throughout the history of the Normal Schools and even more recently in the university circles, more and more emphasis has been put upon practice...methodology and gimmicks of orienting the teacher to the classroom...and what that does, then, is that it sends out a person into the classroom who is socialized to the system. And who isn't really going to challenge or disrupt it in any way.
>
> And what happens is that because they have a very pedestrian, mechanistic view of what teaching is about and because that is reinforced with their kind of preparation that they receive here...they go into the classroom and operate at this kind of pushbutton level and very quickly they learn that there's not any satisfaction in that.

> In some ways maybe what we're engaged in is trying to produce the safe teacher...and the ones who aren't safe aren't wanted in the system. And if we as an institution turn out a whole crop of unsafe teachers that would be a kind of way to precipitate some kind of examination of this issue.
>
> Somehow we've got to start asking those kinds of questions. Then you'd be into that kind of activity that we should be encouraging. That in turn would get our students to be more open, more in a reflective mood.
>
> If this doesn't happen, we're contributing to the gradual decline and depreciation in the intellectual activity that goes on in the schools.

Realizing that for some students the academic contributions of various sectors of the university have little meaning for some students, a professor suggested that the faculty of Education begin to become much more critical of the "liberal education component" of teacher education programs:

> Now, we in Education sometimes fool ourselves into thinking that simply because it is required that students pick up courses outside the faculty of Education that we've looked after the liberal education component. If all that we require are the essential courses that are directly related to a person's professional preparation, by this I mean courses offered by the department of Mathematics for the future teacher of Mathematics, we haven't done much with regard for the person's general education. It's only when we require that students do some course work in fields other than the one which is closely identified with their professional preparation...that we're beginning to get a general education. So I have had some difficulty with the particulars in the programs of some of our students.
>
> I think it's rather sad when you have, as part of the university, a faculty which doesn't offer anything to students outside of the faculty and doesn't require its students to take anything else. That causes me to wonder why that faculty is part of a university.

A student noted that "just taking a bunch of unrelated courses is useless unless somehow things begin to interrelate and have a broader impact on one another ...you need to get a broader picture." It was recommended that the faculty of Education must assume an "integrative role" with respect to all coursework taken:

> To be credible as somebody who can teach, you need a number of things...you need the experience of a lot of people teaching you, simply because the more people you have teaching you the more you learn about how to teach...both bad and good...just that variety of experiences away from those who are professional educators. I mean there is an incredible contrast when you take courses outside of the Education faculty...I mean here in the faculty of Education you are exposed to professors who have taught at the level that you might be teaching at...especially the C. and I. departments. If you take a Biology course... they know Biology, but they don't necessarily know how to teach Biology. But they know their field...just knowing the subject is not sufficient if you're to be teaching. Knowing a topic doesn't do anything.
>
> What I would like to see while you're taking all those courses is a kind of seminar session where you learn how to relate what you're taking over there to what it can do for you as a teacher...because the problem with taking those courses is that nobody seems to be able to explain why you're taking those courses in the first place. We need something that will help us understand why taking all these unrelated courses is important for us as prospective teachers...I think it's the responsibility of the faculty of Education to do this because they're the ones who require that we take all these courses in Arts and Sciences.
>
> For one thing that is what they teach us to do as teachers...that integrating the curriculum is very important. And yet what we're taught to do and what is actually happening to us are totally different things. Because we're not taught in an integrated fashion in the university. It's the role of the Education faculty to take some initiative in trying to help us integrate our program.

4.3.2 Views of the Faculties of Arts and Science

Academic programs and admission requirements in Education were viewed as somewhat lower in standards when compared with requirements in the faculties of Arts and Science. Professors felt that students whose career choice was in the area of professional Education should be drawn from the very top of the intellectual pool. A professor in the faculty of Science expressed his sentiments bluntly:

> Let me put it this way...in the East European countries the best scientists are the ones who go into education. The school curriculum is only ten years...and they do far more and better than what we seem to accomplish in twelve.
>
> But unfortunately this is not the view taken in North America. You go into teaching usually because you're over the hill or never any good in the first place. It gets to such a point that people look at Education as an investment...rather than something of intrinsic value. It's something like an intermediate, a go between to an eventual goal where you get a goodjob and good money.
>
> But this might go back to your earlier point that teacher education has to be viewed in a larger context. My view of a teacher is one who is an educated person. I'm using the term educated in a very, very general sense. It's unfortunate in a sense that the Education faculty is a professional faculty. I don't think it should be.

A professor from the faculty of Arts spoke to the "inadequate subject area background" of many students in Education:

> The idea, of course, is simply that we in the Faculty of Arts, and the same applies to our colleagues in the Faculty of Sciences, feel that the background, the subject area background of Education students is quite insufficient...for what they're called upon to teach. For example, we know that the schools fail deplorably...now here you must forgive me, I don't wish to be rude in this, but I have to make this statement and I think that it is quite easily proved.
>
> We regard many of their courses in methodology, for example, and in Educational Psychology, etc. as being somewhat much lower standard than courses given by the department of History or Philosophy, or even my own department. And I have long maintained that it's a great pity that the Faculty of Education ought to be, if there is any distinction between faculties at all, it ought to be at the very top. It ought to be tougher to get into that Faculty for one thing, than any other faculty. It seems to me that the potential teacher is the very person who ought to be trained to the very highest degree ...who ought to have the background in Arts and Sciences and so on, the background of the subject he is going to be teaching. And that the admission requirements ought to be tougher, perhaps, than they are even in Arts or in Sciences. Unfortunately this is not the case.

Although quite candid in his remarks regarding the faculty of Education, he suggested that the faculties of Arts and Science were not totally without reproach:

> A good deal of the blame, in fact, rests in this department and the university at large.
>
> And if the Faculty of Education on the one hand has isolated itself we are very much to blame too...it's only in the last year or two that this department began to open up and to become aware of the responsibility that we have...toward these Education students.

However, the current underlying much of the dialogue concerning views of the faculty of Education is summed up in the following statement:

> I have longed believed that the Faculty of Education in many ways is its own worst enemy. As you know most of us here, and I have to include myself because in many ways I share the general attitude, tend to view the Faculty of Education on a somewhat lower plane. It's very common for other faculties, and the people in Education are well aware of this, for other faculty members to sneer or be scornful of that faculty in general.

In dialogue regarding the role of the faculty of Education in teacher preparation, an Arts professor suggested that wider consultation was crucial. He observed that in reality, the goals of the faculties of Arts, Science, and Education are essentially similar, but initiative toward collaboration have been unfortunately one-sided:

> I believe...and here I give a very personal and probably prejudiced view...that the Faculty of Education has primary responsibility for the education of teachers. I mean by that, that it is their prerogative to decide, ultimately, what is the ideal preparation. But in arriving in that kind of understanding of what this should be I think that they should consult widely. I think that they tend not to consult widely.
>
> And I am going on to say something that I must get off my chest...because I told you that this was a very biased view...but I believe that this Faculty of Arts of which I belong, has over the last ten years or so taken repeated initiatives and has met with little success. We have taken far more initiatives than have come from the Faculty of Education.
>
> We have repeatedly taken initiatives. And I can't recall one initiative that has come from the faculty of Education. Now I may be biased but I think that what I've said is true.
>
> The Faculty of Education should devise the program but then they should tell us what would be most beneficial courses, for example, to produce the kinds of teachers, the idea of the ideal teacher that they have. And through discussion we would be more than happy to try to accommodate them.

> We have the same goal, the same interests, we want to produce good teachers too. Because it's a kind of circular process...when we have good teachers we eventually get good students. That's unfortunately not what we're getting at the present time.
>
> As a matter of fact, if I had not a good relationship with ___ I don't think that I myself could have gotten very far in many of the things that I've tried to do. I think it depends on individual relationships and associations.

Another professor in the faculty of Science voiced concern that Education students in his courses were unclear as to why they had to take them:

> Well, the indication is clear...they ask me why are we here? The majority do not see the reason at all...this is the main problem with the students in Math 261. Many of them are weak in their mathematical background...but that can be fixed up...but only if they understand why they need to upgrade their understanding. But if they refuse to have anything to do with it then there is no way they can improve no matter how well you teach.
>
> So this is why I said that it is absolutely important to convince them that we're not teaching the C. and I. courses...that they need more than the C. and I. courses.
>
> What we have done in the department of Mathematics is to have designed a course, in cooperation with the Faculty of Education, specifically to cater to people in Elementary Education. The majority of these students have a very weak background...good students are few and far between, although we do have some very good students. But more important is that most of them have a very negative attitude towards the subject. So what we have to do is to design a special course to get them interested in the subject. I mean you can't just go and teach mathematics and hate mathematics while you're doing it...

> First of all this course takes a lot of time outside the classroom. It's not so much the teaching of mathematics as much as providing a shoulder to cry on...to encourage and motivate...it's the motivation that is more difficult than anything else. The subject matter is relatively simple. We're trying to make the experience as relevant as possible...that is for the Elementary school teacher. But that doesn't mean that we're teaching a grade six course here. Unfortunately that is the impression that some of them get. They say, "I'm only going to teach Grade Three, why do I have to learn anything beyond Grade Four?"

For this professor far too much instructional time was spent in "fighting this kind of attitude." He felt that for the most part he was successful in "convincing students" that his course was valuable, but he regretted having to give "the pep talk" so often. When asked if he felt that students in the faculty of Education expected that his courses should provide the same pedagogical emphasis as did their courses in Education, his response was in the affirmative:

> Yes. And I have to keep reminding them why they are here. So every hour I spend, half an hour is spent to do the pep talk. I'd rather not do that, but granted I have to... to try and convince them that there is something to be had here.
>
> I keep telling them that I'm not expecting them to duplicate my lecture to their students, but teachers should have at least sixty percent reserve knowledge in what they're teaching. You can't just be barely keeping your head above water and hope to survive for long.

4.4 On the Faculties of Arts and Science

4.4.1 Views of the Faculty of Education

When viewing the contribution of the faculties of Arts and Sciences for teacher education programs, a professor in the department of Elementary Education described Arts and Science role as that of providing a "service function" in which the faculty of Education acts as "employer":

> But the way Education people see Arts and Sciences...well, they use the term "service courses", that these other Faculties perform a "service" for us. They can give us a background in Linguistics, or they can give us a background in this or that.
>
> It's always a matter of degree. I've seen it range from some people who look quite favorably on that contribution and who can somehow see what our students pick up in Arts or Sciences to interact with Education courses. I think that's how I'd like to see the relationship.
>
> On the other hand I can still see people viewing it as if they're almost hiring these other Faculties. It's kind of like having a "maid" come in and clean the house instead of you doing it. I see this in a very negative light...it's like saying that we have too much to do and so we'll just have somebody come in and do it for us. I don't think those who fall in this end of the continuum really value the contribution that the other people make, especially if they think that they can do it themselves.

He further observed that if an attitude of "employer-employee" dominates in the faculty of Education with respect to Arts and Science, any hope of cultivating deeper inter-faculty relations "will fail until this superficial analysis is viewed differently":

> If they (Education) view it as if "you're (Arts and Science) serving us" or that we're keeping you alive by sending our students to you, then I wonder about the quality of the relationship.

It was also noted that by virtue of its size, both in terms of large numbers of students and staff, the faculty of Education wielded significant influence and "power" within the university community. When discussing the size of the faculty of Education and the subsequent implications for relations with Arts and Science the comment was expressed:

> I think people here can sit back and feel rather smug about that. Because that gives us power and we can threaten to withdraw our students from a particular course in a particular department. Especially if it's a small department we can really scare them.
>
> It becomes a tool that we can wield...if a department isn't quite willing to provide what it is we want, we just look for another department. We're like an employer with many applicants.
>
> I'm more bothered than satisfied with the way I see this. The view I've encountered in my department the most is that we're almost hiring these people to do a job for us and they should be grateful because if we didn't send our students over to them they would lose staff positions. Also they see what these other departments have to offer is some initial low level content that they can use to plug into the teaching methods courses.

Another line of thought emerged as conversation with a professor in Secondary Education turned to a discussion regarding course offerings provided by the faculties of Arts and Science:

> I think it's quite easy to make a case for the fact that there's a great deal of redundancy between Education courses...and there's a tendency for triviality to hold a respective place in them. But you can make exactly the same case with respect to Arts faculties.
>
> Possibly, I'm not sure about the situation in Sciences, but I wonder how much absurdity can be made academically respectable in the Faculty of Science. But obviously absurdity from a common sense point of view is practiced throughout higher education. I mean questions of almost inconceivable triviality become the object of high-level talent.
>
> And the fact that the question is trivial may not even be a definitive objection to it...it may be for instance that graduate students doing theses may not be trying to find out anything new in any significant sense, but are trying to show that they know how to find out something new. And that a thesis is a demonstration, not an investigation.
>
> But getting back to our question as to the role of an Arts faculty in the teacher education enterprise...I think it is whatever the ingenuity of the Arts faculty might be...I think that many of them take very seriously whether their departments offer courses appropriate to teachers. That's a very direct function...but then I think any good English or Mathematics course for the undergraduates, if it belongs in the department of English or Mathematics, probably has something to offer to a prospective teacher of English or Math.

The notion of "division of labor" was also discussed as it related to various aspects of the coursework compents in teacher education programs. A professor in the department of Secondary Education expressed concern about the "appearance that there is some kind of duplication of efforts in some departments":

...as an example, you couldn't in the Faculty of Education, set up two departments of Ed. Psych...someone would say we already have one. I think traditionally there has always been that kind of competition between the Philosophy of Education and Philosophy departments and Ed. Psych. and Psychology. This is true in universities everywhere. It's always a touchy issue, whether the foundations aspect or division of education does or does not overlap in some way with, or invade in some way the prerogatives of the corresponding academic department.

Now I don't know if our History department gives a course in the History of Education... but if it did would that be considered overlap with Ed. Foundations here?...I simply don't know. Those are tricky relationships.

Now, I might be one to look at the questions a bit differently that someone in Ed. Foundations who I think view their disciplines as a kind of separate discipline. Whereas I take the point of view with regard to English Education that it's not my job to teach English through Ed.C.I. courses. That is, it seems to me that we have a department of English with some fifty people, and we have other departments like Comp., Lit., Linguistics, and Classics and I think we have those departments for the sake of providing information that it is not my business to supply through my courses.

Now having said that, I must quickly acknowledge that the difference between theory and practice is immense. If I mention Emily Dickenson to a class of prospective English teachers and if they don't know who she was, I'm not going to bite my tongueoff before saying she was an Amhurst poet who lived at such and such a time. I think that kind of informal remediation is unavoidable.

By the same token I don't think you can teach a course in poetry in the English department... especially a course loaded with prospective teachers without implying some things about how poetry could be taught.

> Now I'm not saying that professors of English are invading the domain of Education professors, but I am saying that I've had students who have felt that they have learned from certain people through the analysis of literature done by them, specific things that they can use in their own teaching. And they're not just facts about particular poets or authors being looked at; they are aspects of the understanding of those authors...and the approach to those authors.

Others voiced caution about possible demands for special concessions coming from the faculty of Education. Speaking to the notion of "controlling coursework" offered through the Faculties of Arts and Science, it was remarked:

> Well, I don't think that the Faculty of Education could control anything that went on anywhere else on campus...everyone would jealously guard their own rights. And no matter how much pressure the Faculty of Education tried to bring on other faculties I think that the other faculties would say, "Look, do you want us to teach this subject as it should be taught or not?"...putting it in a very blunt fashion, "Keep your nose out of our business." "Render to Caesar that which is Caesar's". So we run into that bind because if we start interferring with what they do we're going to be accused on distorting their program, and perhaps being accused of saying we are trying to make a special concession to your education students. And that is not right, and of course, it isn't right, that special privileges should be extended. I don't think that anyone would even suggest that that would be the case, but there would be a tendancy for people to say, "Oh yes, we've been asked to devise a special course"...
>
> In some instances you could see Education asking for a special course in the sense that someone in English could give a course in Children's Literature...but the course in Children's Literature could in itself act in a reverse sense in that it could also bring into the university an offering that many other people in the university would be interested in anyway ...not only education students. A serious student of English Literature might specifically want a fairly in depth exposure to children's literature...because it is a very important component of literature as a whole.

> So in that sense, the Faculty of Education may be a catalyst for introducing courses which may be of general interest.

A professor, now retired, felt that the faculties of Arts and Science should take more interest in that which the faculty of Education was attempting to accomplish

> ...after all as some of them used to say to me, "We're supporting our own selves," because these teachers are going out and they are going to teach the students in the schools that are going to enter our faculty. And we had better be sure that if they are taking English that we give them a rich experience.
>
> I have always supported our students being part of the classes in the faculties of Arts and Science. Some of my early colleagues wanted some special kinds of courses...I was not a great supporter of that. I thought that if my students were going to be accepted as peers then they ought to be peers in the classes.

Another professor noted that some staff members in the faculty of Education felt they were capable of and could just as well provide the "content" of courses offered through the faculties of Arts and Sciences if time constraints were alleviated:

> In most cases I've found people here feeling that they could specify very clearly and accurately what they want those other courses to do. So I feel that most people here would say that, "If I had the inclination or time to develop a course I could develop the same course." So I don't think they really value the contribution, that's why I used the analogy of a "maid". You can do the housework yourself, you have the skill or ability, but when you can hire someone else to do it, I'm just not sure you value that person's work that much.

Another professor indicated that possibly a "supply and demand" scenerio determines and circumscribes the interests of Arts and Science toward the faculty of Education:

> Now, there are some fascinating sidelights on the thing. We find particularly in the Arts and Sciences, when they have an ample supply of their own students there is less and less interest in our students, and further they pay relatively little need to the kind of content we might consider that some of those disciplines might cover. For instance, social historians generally pay very little attention to education and hardly recognized its existence.

Still another took issue with viewing the purpose of the faculties of Arts and Science providing a "service function" exclusively to the professional faculties. For him such a vew was an oversimplification:

> This is quite humorous...because the major part of the service that is provided by Arts and Science is provided to other departments of Arts and Science. You see, it isn't as simple as a lot of people make it out to be. It isn't as if you have Arts and Sciences providing service to professional faculties and that's their only function...
>
> Also there is this over simplified notion that vocational preparation at universities, and I'm not using the term in a pejorative sense, occurs only in the so-called professional faculties. The point is that musicians are prepared in the department of Music...Drama is heavily involved in professional preparation. And what about the honors students in Chemistry, English or Philosophy?

His was a call to recognize that professional faculties may well have a contribution to make for any university student's general education:

> My point is not that there is nothing any more that could be labeled as liberal education while the thrust I suspect continues to be that in the faculties of Arts and Science,

> more so than other faculties. They are more involved in general education, and professional faculties are more involved in professional education. It's not that simple...faculties of Arts and Science are also involved in professional education and we who are involved in professional faculties should begin to recognize the role that we have to play with regard to the general education of some people.

4.4.2 Views of the Faculties of Arts and Science

In discussing the faculty of Education, a professor in the faculty of Science held that both Arts and Science should become more sensitive "attitudinally" but cautioned against too much compromise regarding "special courses" exclusively designed for Education students:

> Remember, and we touched on this briefly once before, Education students have over the years been essentially the bread and butter of many of the Arts and Science departments. We've had large numbers of students in Education that have required these departments to provide courses on a service basis...and a significant proportion of the enrollments in many other departments have been due to the enrollments from the Faculty of Education.
>
> So I think that Arts and Science faculties have to recognize the significance of the part played in their survival by students in Education and should perhaps be prepared to be a little more generous in their attitude towards these students.

Furthering his argument, he contended that, for the faculty of Education, "What happens in Arts and Science is almost out of their control" in the sense that the primary concern in these faculties is one of

> ...turning out people with qualifications in English or in Biology or in Philosophy and their primary concern is to satisfy the needs of their own professional groups. And so the bulk of attention in other faculties is being professionally coherent, if you can use that term, as far as their own subject areas go...although some faculties do divise courses that are specifically directed towards Education students, one might question that approach too. Because you wonder what kind of distortion is introduced into the content and into the style of presentation, that is if a course is to be specifically tailored towards Education students.
>
> I would rather see people err on the side of having Education students take the normal courses in other faculties than in taking a course that is specially devised for their benefit.

Another professor, who teaches one of the many sections of a course designed specifically for students in the department of Elementary education, viewed the purpose of Arts and Science as "doing little more than performing service duties to the professional faculties." His was a concern that "remediation for deficiencies" was too often forced upon some departments. Speaking to the notion of providing such "services", he pointed out that

> ...it's taken over completely. I mean our own honors program and our graduate program has been going down steadily, and right now fifty percent of the classes are calculus classes...mainly for the Engineers, Commerce students, Education students... even within the faculty for Physics and Chemistry students.
>
> And also there is another black cloud looming on the horizon in that now we're doing remedial courses. And this could take over... a study done recently in North America suggests that in the four year colleges over forty percent of the classes taught are remedial classes.

> We shouldn't be doing this at all. I mean I don't object to it as a sort of stop gap sort of thing...the school curriculum is not turning out the type of student we would like to see... or expect to see. And rather than force feed them, we should do something to ease them into the situation. But it should not be so established that everybody knows that such a thing is available so I can go easy now and they'll fix me up later when I get into university.

Focusing specifically on a comparison of coursework offered by the faculties of Education, Arts, and Sciences, he described the contrast in this manner:

> My way of seeing this is that teaching has to be two parts...substance and packaging. I think that the Education students get the substance from the Arts and Sciences courses. For example, teaching English or Mathematics ...they do get C. and I. courses, but it's important that they do take some, well, I hate to put it this way, "genuine" courses, where they do have some depth in the background of the subject. And that they have this before they go out and teach. And now the C. and I. courses, the emphasis is on the package...how to dish things out to the students in such a way that they understand them. Methods, lesson plans, and procedures. Now it's important that they have that training because, more so in the schools than in the university where you have a lot of professors who may know lots of things but doesn't know how to teach. So it's absolutely important that they have the methodology. But at the same time you can be a very polished teacher, but not know anything about a subject. Now if you're good at methodology you can cover up...just by being one day ahead of the students. Provided they don't ask any nasty questions you can get by very easily. But that is skating on thin ice.

4.5 Views on the Partnership Between Education and the Faculties of Arts and Sciences

4.5.1 Views of the Faculty of Education

Several of the professors interviewed held that while the idea of partnership was certainly something worthy of pursuit, for the most part partnership on a university-wide basis was still something existing in the realm of "hope" rather than concrete reality. A retired professor, of long-standing association with the faculty of Education, provides an interesting historical perspective. Speaking of the partnership relationship he comments:

> I think that this is for the most part a pious hope. There have been and there are all kinds of people within the university community who regard the task as a university task. And I can tell you that when the School of Education was started in 1928 the people who were on its council were people like John McDonald who became the Dean of Arts and Alec Cook who was a teacher of Mathematics and Dr. Friar who was in the Agricultural faculty.
>
> These were all supporters who were...who accepted the importance of partnership. The School of Education was a part of the faculty of Arts, that grew out of the department of Philosophy. But the thing was that as a School of Education it offered a one year program to the holders of the B.A. and B.Sc. degrees and that meant its degrees were recommended through the faculty of Arts... it's diplomas I should say not it's degrees. Then in 1939 when the College of Education was established within the university, students were able to carry courses in Arts and Education concurrently. It was a longer program to get both the diploma and the degree of B.A. or B.Sc. and the diploma was in Education.

> But my point is that Tory, right from the beginning was interested in having Education studied right within the university. And certainly Dr. Wallace who was president after Tory, he was even more interested in the whole area. Then Carr and Newton and Andrew Stuart and Walter Johns...Johns was one of the strongest supporters that we had. And he was one of the strongest supporters of our establishing the department of Industrial and Vocational Education, and yet he's a classicist.
>
> It wasn't until 1942 that the faculty of Education was established, and the importance of that was that it was able to recommend students for its own degrees...on the same basis as the faculty of Arts. But then in 1943 when the transfer of all teacher education from the Normal Schools took place in the university, the faculty of Education really took off. You see it's really a young institution, in comparison with Arts and Sciences and Agriculture.
>
> But my commitment of course is that if you're going to have a teacher education program within a university then it must take advantage of the university climate in all respects. Otherwise the Normal Schools did a good job of teaching people how to do it, but if the teacher doesn't have a bigger well to draw, the water from than just how to do it, then why have a Teacher Education program in a university.
>
> I believe that there are certain advantages in having teacher education institutions in the university. One of them is that you have the resources of all that scholarship in Arts and Sciences as well as Education. You also have the resources of laboratores and resources of libraries...and if you don't use those resources then why have it in the university?

Representing similar sentiments, another professor viewed the partnership relationship between Education and Arts and Sciences as an "idea" towards which to work. In the following rather lengthy interview excerpt, the dialogue is rich in insight with respect to the partnership alliance:

Interviewee:

That business of the partnership, especially as it's in the U.S.R.C. report, I think that probably in many ways represents a statement of a hope towards a position, a statement of an ideal rather than a statement of reality. It's more like something that I hope for than something that exists in the university.

Interviewer:

With respect to teacher education, then, what should be, if any, the joint responsibility of Education and Arts and Sciences?

Interviewee:

(lengthy silence)...Well, I guess I'd start more at the level of finding people willing to engage in discussions along with the rest of us here in Education of what it is that we're actually trying to do and achieve... the partnership has to begin at the level of goal seeking and goal statement, and along with goal statement is the continuing analysis of how well we're doing relative to that sort of thing, and what are the contributors to it.

You see, for me, the curriculum is not always the answer.

Interviewer:

By curriculum are you meaning what courses should be offered and how the load might be shared?

Interviewee:

Yes, you see while we've gone through many exercises over the last little while in terms of offering courses...we still haven't changed the thing that really makes the difference. And unless you find a way with any of these partners at any level to get them into that, you'll continue to do that tinkering with the superstructure that you mention before...never getting to the foundational problem.

Interviewer:

It seems that the first academic itch we may have here is to form a committee.

Interviewee:

(laughter...)

Interviewer:

It could be christened the All-University Committee for Excellence in Teacher Education, and then solicit people to come to meetings and tinker away...move some furniture and dress some windows. It might be a step away from establishing something that could lead to authentic dialogue.

Interviewee:

That's an interesting thing because it raises practical questions as to how you could...it's as I was pointing to the example of Dr. _____, part of the reason things have been achieved is because he has started to have these conversations elsewhere and has involved his students in that kind of thing.

The thought I had when you first started on that point was that wouldn't it be great if the university at large took on that kind of question with respect to the question of "What is the purpose of the University?", not only what is the purpose of teacher education.

Interviewer:

Yes, I'm thinking that this is really the first question to really ask...talk about teacher education can't be divorced from talk about the nature and intents of the university as a whole.

Interviewee:

The other experience I've had is that the larger we make the effort the more cumbersome it becomes.

Interviewer:

Maybe it becomes cumbersome if we expect instant success...our push button conditionings lead us to expect instant results, a kind of just-add-hot-water-and-stir expectation regarding our efforts in any direction. We must almost

consciously fight against this kind of thinking and be concerned with quality rather than superficial changes.

I think that's why Dr. ___ has had some success; he has asked at the same time a small and spacious question, "Who out there is interested in what's happening here in Education?" In a sense, asking a question like that allows us to locate our partners in other sectors...it helps us find out where they are.

Interviewee:

While you were talking I was thinking...when you have different partners, and I suppose in some ways it's not much different from the partnership my wife and I have; we don't have such defined division in our labor...we cross boundries quite frequently. But because she may be more constantly involved in the partnership with relationship to the problems of the home, she has the challenge to bring those questions and those insights into the focus of all of us. She may see a gradual depreciation of the condition of the home, and by introducing the question we can all become participants in trying to determine what has to be done.

That might be true with respect to the university community, because you and I in the Faculty of Education have more direct responsibility...we need to make sure that those questions which pertain to the university community are brought into focus.

But we're not necessarily the only ones to solve the problems.

Interviewer:

Are you saying that the initiative must come from the Faculty of Education?...maybe similar to the early concerns voiced by Lazerte and Coutts?...that the Faculty of Education had the responsibility to initiate diagloue, to reach out and not wait for the more traditionally established faculties to come to them.

They seemed to be sensitive to the fact that the newly created Faculty of Education, the first in Canada, needed to establish credibility as scholars in their own right, that there might be a status concern for a time, and we needed to show them that we, as teacher educators, belonged and would benefit from a union with a university.

Interviewee:

Those are fortunate examples, because in the case of Lazerte you had someone who had already spent close to fifteen years in the Arts Faculty as the person teaching the education courses, he had to establish himself in terms of respectability with the larger institution.

Coutts expanded on the challenge of faculty members proving themselves in the larger environment, even though many people regarded him very harsh and demanding, even in our own department.

But unless we gain the respect of the larger university community, we are always going to be regarded as second class citizens.

Interviewer:

Have we established the respect of the larger university community?

Interviewee:

I don't think so...it's probably more on an individual basis than on a faculty basis...the fact that the university has accepted an Education person as their president is recognition that at least some people in the Faculty of Education have some ability.

Interviewer:

Some of my own students, in the courses that I've been fortunate to have taught here, are continually decrying the fact that they're not accepted as a legitimate part of the university undergraduate population just because they're in Education...that not only are the courses here Mickey Mouse, but that he even teaches here...

Interviewee:

Well, I have to admit that as a faculty we've encouraged mediocrity, and in that sense we deserve some of what we get.

> When I hear the student counselling services encouraging students who drop out because of low marks, that they spend a year in Education because they'll be assured of high marks, I do begin to wonder at our reputation. Well, many of my colleagues say that's just because we're such good teachers.

A professor in the department of Elementary Education viewed the partnership relationship as one in which "suspicion" and mutual distrust create barriers in communication:

> I was just thinking about whether anyone here collaborates with anyone outside the Faculty of Education...I was just thinking, to try to change that thing around. We rarely collaborate with people in our own Faculty...or even within our own department. In some ways I even avoid some people in my own area.
>
> And some people do that...but rather than a partnership I've seen people on both sides of the fence view each other with mutual suspicion. As an example the Continuing English Program, we have to work with people in the English Department. And almost everyone I've talked to I've heard them bad-mouth the department because of the "ivory tower" view they have of English and that they don't have a very accurate perception of the needs in the schools and classrooms...this, of course, assumes that we do, that we're not ivory tower.

For him the partnership appears "functional" rather than dialogical:

> What does it say about the "partnership" relationship in teacher education? I suppose there is some degree of partnership of a purely functional nature...an alliance formed to get a job done. But on a deeper level partnership implies a mutual interest and concern, not only for the task at hand, but also for the atmosphere, the interpersonal atmosphere that is created. So to talk about a partnership in teacher education we're talking about people engaged together in a consistent dialogue about perceived problems and needs.

> And then some people assume that we don't have the content background. And so about this partnership...I think it's really a matter of people working together because they have to, rather than because they choose to. And I also see many people who think that they have a corner on the "truth" market...I think that this really gets in the way of people exchanging and collaborating on ideas.
>
> I think that the only way for a partnership to work well, and for people to create together, I think that they have to, first, respect each other. They have to think that the other person or the other body of people is worthwhile. It has to work both ways, and I haven't seen that. I have less evidence this way, but it wouldn't surprise me that people still view Education as a mickey mouse Faculty...that we don't do any serious stuff, and we don't really prepare people to teach very well because look at all the mess we have in the schools.

A professor in the department of Secondary Education described what he saw as "an ideological and academic chasm" which served to perpetuate misunderstanding between faculties:

> Obviously there are things going on in a Faculty of Arts that make very little sense to the working perspectives of the teachers and teacher trainers in the Elementary and Secondary aspect of teaching...and obviously the Faculty of Arts is full of teachers.
>
> There are some people involved with Elementary and Secondary education who consider that some of the research problems looked at in the Humanities faculty and an Arts faculty are frankly, rather nit-picking.
>
> And there are certainly people in the Arts faculty who consider that educators who award advanced degrees for a comparative study of floor waxes and their applicability to schools of different geometric shapes, are engaged in just about the same kind of nit-picking. And in neither case is there any intellectual or spiritual quality whatsoever attached to this research.

Another professor who maintained that the partnership relationship between faculties "hasn't changed one bit in maybe twenty or thirty years", expanded on the notion that "misunderstanding" between communities can be attributed to lack of mutual interest and involvement.

> There is almost something that is ordained from above that causes a rift between the faculty of Education and Arts and Sciences. While I may not be able to explain with great ease what the reasons are, I feel that they are primarily difficulties among people...rather than the identification of a particular unit with a person or a group of people.
>
> Often the problem has to do with a lack of understanding of what another community is interested in accomplishing. It occurs in both directions as each unit perceives the other unit. So I think that's part of it. I think that part of it is that we don't involve colleagues in other units more actively in our program...our students take their courses but it's not that simple, that would be too harsh an assessment. That is of our faculty of Education...The truth of the matter is that some people who have tried to involve others have been disappointed ...that there hasn't been all that much interest. So it's a double kind of problem. And that's what I mean when I say that there are attitudes on the part of people in all sectors...both sides, if we can use that unfortunate phrase.
>
> Attitudes on both sides need change. And so, partly to survive, and in not just a physical sense, but also in an emotional sense to achieve some sort of cognitive balance or sanity, we take the easy way out. I mean it's easier to compartmentalize and to offer the entire program yourself. Or on another level you chop up the program and say, "These are the things you do and these are the things we do."
>
> It's far more difficult to include pieces of the program which are the responsibility of individuals at the university in Education and in other sectors.

Although aware that some advances have been made with respect to collaborative efforts between Education and Arts and Science, another professor also pointed to the issue of misunderstanding and misperception between faculties:

> I think that if we talk about specifics I think that the people in the English department and some of our colleagues in English education in Secondary and in Reading/Language education in Elementary feel much better than they did even a half dozen years ago, because this is an exception, but on the part of a very small number of people...but that's fine. I don't think everyone needs to be inclined this way, but there were some very key people both in Education and the department of English that were determined to create something new. And they have worked in sponsoring joint workshops and seminars.
>
> I think that what you perceive is correct if when I go back a half dozen years when I talked to people in the department of English who felt comfortable in sharing with me would indicate that there wasn't much interest in the Faculty of Education for them to be involved...and in the Faculty of Education there were those who felt that there wasn't that much of a response. So I don't think that one is right and the other wrong. I think that it's an accurate description of the fears and of the concerns and of the perceptions and of the misperceptions on both sides.

Although feeling that "antagonism" between Education and Arts and Science should not exist, a professor in the department of Secondary Education posited that, "It's probably unavoidable where people start from different perspectives." For him such antagonism, if approached rightly, might well become the catalyst for truly creative relations between faculties:

> I don't imagine you would be hard-pressed to find antagonisms between Education and the Faculties of Arts and Sciences. You have different perspectives. And there's a sense in which antagonisms can be very creative and very constructive...if people are offering conflicting perspectives of what is meant by the academic, then differences of opinion will arise. What are professional meetings about, I mean at the top level, they are often very contentious. Because the main issues and the frontiers of knowledge in a field may very well be the subject of highly disputed differences of opinion.
>
> Look at the famous case of Chomsky versus Skinner. I mean that was a fight along the Charles river between Harvard and M.I.T.... between two of the top academicians of the century, each with his camp representing highly different points of view. And not necessarily expressing that much mutual regard.

Still others viewed the partnership relationship as hamstrung owing to protracted concern with issues of status and prestige. A professor remarked:

> It's really not a partnership that exists because of a unity of purpose...it's more of a legal injunction.
>
> Because in one sense when you consider partnership it implies willing participation; it implies shared ideals or values. What we have here is partnership in that people are forced to do things in order to earn their livelihood. But if they had their druthers they wouldn't be engaged in it.
>
> I suspect it's just a status thing. It's this very kind of thing that causes the people across the way not to be interested and to put down the faculty of Education.

When speaking to the issue of the "status and reputation" that various professional faculties seem to enjoy at the University of Alberta, another professor made the following comparison:

> Well, traditionally a kind of prejudice has existed and I don't say...I'm not trying to imply that there hasn't been some justification for it.
>
> A grad professor of mine used to tell me that his best students came from Education and his worst students came from Education. But unquestionably you have your head in the sand if you don't think that Education and Education students have that kind of reputation. And this is part of the North American educational scene.
>
> And there is the counterpart...the notion that professors of, say English, are unrealistic ivory tower pedants only concerned with correcting the punctuation of allegedly illiterate people in Education. That Education, whatever its intellectual deficiencies, is at least in some sense about the real world whereas English isn't about anything. I mean that's the corresponding notion. And I think there is bound to be that kind of sentiment unless there is a lot of back and forth contact between English and Education of a kind that causes people across the division to have a respect for each other.

In contrast, another professor argued that it was unfair to generalize about <u>any</u> faculty's reputation or prestige quotient. With respect to the faculty of Education he contended that some negative campus-wide perceptions are, in an historical sense, quite unfounded:

> I don't think that you can generalize about those things. When the faculty of Education was established in 1945 its staff was very small and was made up of the people who had grown up within the educational establishment of Alberta. And most of them had...were products of the University of Alberta and they had established levels of scholarship that were quite high...I'm thinking of people like Harry Sparby and Bertl Walker and Harold Baker who were respectable scholars in their own right ...in the basic disciplines as well as accomplished teachers. Now when you put that kind of group of people into a setting of... with other kind of people like that, are you going to look down on them?

> I never felt that I was looked down upon...As far as I know there hasn't been any president who hasn't been a supporter of teacher education. Tory came from McGill and the...one of the early presidents of McGill said the place to train teachers and engineers is in the university...
>
> I can tell you stories about how the faculty of Physical Education came to be a faculty... and if there was any looking down on us there was certainly a lot of eyebrows raised about whether that was a discipline that should be in a university.
>
> Also look at the number of people who have been presidents of the staff associations at the University of Alberta over the years...and you'll find Gillis, Mowat, Melsniss, Eberline, and on and on. That doesn't show to me a lack of respect. And more than that they brought dimension to the staff association from their activities in the Alberta Teachers Association.
>
> One other thing when I'm talking about this, why did they appoint Wally Worth in charge of planning and development?...I think this says a great deal about the faculty and its respect on campus.

Another professor, representing the department of Educational Foundations, believed that there might be several in the faculties of Arts and Science who are "interested in what's happening in Education and in teacher preparation, but they take a certain risk professionally by attempting to bridge that gap between faculties":

> But what happens is that to the extent that, either by inhibition on our part or by their view of superiority or whatever else it might be, whatever it is that influences that gap between the faculty of Education and the rest of the institution, what results from it is an assurance that there won't be any kind of professional development along the line that it ought to occur.

Albeit a "gap" may exist between Educationand Arts and Sciences, another professor held that those in the non-Education sectors who show concern should not go unappreciated:

> Well, it's not a co-ordinate partnership; it's not a bilateral partnership...that is, you may have English professors who for a particular reason have a special interest in the problems of the schools. But that might be kind of accidental. I don't think things like that should go unappreciated because obviously there are people in, say, English departments who take a very heavy responsibility...they feel rightly that anything that's going to be done about the teaching of English in the schools will have to be done 90% by the department of English.
>
> Therefore you get a contingent in most departments of English, and I'm generalizing on the basis of more than one university, that English departments most assuredly have a responsibility to the school. They have a responsibility to them and a responsibility for them.
>
> That if things are going wrong in the teaching of English in the schools it's certainly up to the English department to make its views known and take whatever actions are permissible and legal and administratively feasible on behalf of what happens in the schools. Not only because English is being taught in the schools by people who have been trained to a large extent in this department, but because how things go in the schools determine what's going to happen to their undergraduates.

4.5.2 Views of the Faculties of Arts and Sciences

Concerning the partnership relationship in teacher education at the University of Alberta, several professors representing the faculties of Arts and Science voiced similar concerns as did their counterparts in Education. A professor in Sciences highlighted the unfortunate presence of mutual suspicion between faculties. While noting

the idea of a more genuine partnership was "more than just appealing, but the essential backbone of productive teacher preparation", he pointed out the problems of misunderstanding and superficial contact now existing between faculty members:

> I think that there is a mutual suspicion on the two sides.
>
> The mathematicians on the Education side resent not being considered genuine mathematicians. And there are some prevalent feelings on this side that anyone who is in Math Ed. is not a real mathematician. So underneath the surface there is a kind of misunderstanding...or whatever you call it. So the relationship is usually very polite and cordial but not very intimate.

A professor in the faculty of Arts pointed to "prejudice" as a factor warring against a closer alliance:

> I still think there is this prejudice...I will not listen to the sneers of many of my colleagues who will condemn the whole Faculty of Education. In fact I remember once one of my colleagues making some kind of nasty comment about the whole of the Faculty of Education and our chairman at that time slapped down that person for daring to tar them all with the same brush.
>
> The truth is that there are some very fine people over there; there are some very fine scholars over there...and I think that we should appreciate them. But I think that we should appreciate, above all, the endeavor that they're engaged in. I think that it is a crucial one and in many ways they're doing something that has more influencial effect than what we do.
>
> I mean a lot of people in the Faculty of Arts used to think Education was a dumping ground ...it's now the Faculty of Arts that's become the dumping ground. Because we're a non-quota

> faculty. And many people go into Arts simply because they just don't know what else to do.
>
> If they can get out with a reasonable mark, then they go on to Law, or whatever...or Business. So in many ways much of our efforts go to producing scholars who are really ineffectual or uninfluencial. Whereas, I think that the people who are produced by the Faculty of Education have an enormous influence...
>
> I suppose it comes back to this question of feelings of prestige and relative importance and so on...the feeling is, "Why bother." Those people over there don't understand what we are doing and what we are talking about. They are, you know, dealing with trivial matters. We are the important people...attitudes like this.
>
> I'm speaking pretty plainly here...but I'm quite happy to stand by what I've said...I feel it quite strongly. I hope we have begun the process of communication. We certainly won't get very far without it.

For another professor, the fundamental hindrance in the partnership rests in the unreflective assumption that the university is truly a "community of scholars". The following interview excerpt provides an illustration:

Interviewee:

> People talk about the university as a community of scholars and that just isn't the case. I'm trying to think of a different analogy that would describe it better... community isn't a good one. We just happen to be located in the same physical space. It's more of a collectivity. We've worked out practical arrangements with each other just to get things done.
>
> I'm just thinking...I feel I have more of a community with other people at a number of other universities working in the areas I'm working in. If I would try to define myself as part of a community I wouldn't do it here. Not even in my department.

Interviewer:

> It's beginning to sound like the notion of community is better thought of as something much more than physical proximity...

Interviewee:

> Yes, in my briefcase there are letters from people who have read an article that I've published recently, are sending me something that they've written, maybe for my reaction...

Interviewer:

> You're having a kind of dialogue. So possibly true community can only be defined in terms of relationships where people are engaged in conversation. Then we have to say that it is the dialogue itself which defines and gives life to a community.

Interviewee:

> Yes, it is, and I still think that it's this which indicates the specialization problem we spoke about before.

Interviewer:

> Speaking about community this way makes me wonder what it really is that ties us together as a university community. Are there any central goals or is there a center out of which we work and live? If there isn't some common objective which bonds us together then what right do we have to call ourselves a university community?

Describing the partnership in teacher education as "parasitic" rather than collaborative, another professor suggested that if more people were willing to "take professional risks" with respect to mutual involvement, increased collaboration would be rooted in "a kind of respect that might allow the creation of something that neither group could create on its own":

> People have to take risks, when they start throwing their ideas out on the table...making them public. Many university people aren't scared to do that, but there's still a risk involved...that they might be rejected and that other people might not understand them and such.
>
> There has to be a perceived need on both parts ...it doesn't make that much difference where the need is seen first. For example, if we go to them with a need and say to them, "This is what we see." If it interests them and it becomes their need too, then that's fine. A mutual need is approached rather than something that is imposed from the outside.
>
> For me the key thing is still that both parties really have to respect the other's ability in a particular area. The partnership totally hinges on this mutual respect. I see so many things pushing against this... things involving power struggles. People are trying to impose their solution on someone else. It seems like a matter of one group just having to win...conflicting possibilities.
>
> In order for there to be a more true partnership it is when all voices can be heard and when it can be made part of a larger product, so that's why I think we have to ask, "Who do we have and what are the different people and parties good at, and what are the strengths that we bring to the enterprise?" People have to admit what the hell they don't know and really be able to value the other person, and their areas of expertise ...to be able to fill in the gap that they can't fill in themselves.

Another professor bluntly stated that any semblance of partnership is non-existent as regards the teacher education enterprise. Speaking to the idea of teacher education as a "university-wide responsibility" he expressed considerable indignation.

> If I've ever heard a statement of apple pie and motherhood or mother pie and apple hood, that has to be it.
>
> Where does that exist now? You tell me where that exists now. Now let's be hard-nosed about this, let's not waffle about these gandiose philosophical statements...let's really ask what the situation really is.
>
> You'll find such an enormous gulf between the intent and the reality that it would just rot your socks.
>
> Partnership is something which I think is philosophically noble and highly desirable, but within an academic setting can be professionally devastating. Because an academic setting is essentially designed for the glory of the individual.
>
> And within the institution, my experience is that our academic cycle is dedicated toward academic snobbery...who see so much in terms of their own personal benefit rather than in the community as a whole. And I ask myself to what extent has this pervaded the purposes or stated purposes, of a university in society?
>
> But dedicating yourself to the service of others in a large university is the most diasterous thing you can involve yourself with if you're concerned about self-advancement...you have to be selfish; you have to be self-centered. You have to put everything aside for the furtherance of your own career. I'm not saying this in bitterness; it's said in light of the realities of life here.

The "pressure and tendency to specialize" was also considered as forcing persons to remain individualistic and in isolation. Another professor spoke to manner in which specialization erected boundries between colleagues in the university community. The following interview excerpt is illustrative:

Interviewee:

There seems to be more and more pressure and perhaps tendency to specialize. It's good in some ways, but creates problems in other ways ...you're doing things that nobody else is doing and you're becoming an expert in just one area, and if nobody else is working in it it seems to affect relationships that might be established.

Then there's this need to pigeon-hole things ...this in itself creates boundries. This is a problem for me...I sort of fight against that. I see myself as inter-disciplinary and am looking to see how many different things fit together.

I also have trouble keeping up with the production of someone who is in just one little area. It seems that the more you narrow the area that you're working in, the more easy it is to generate new knowledge about it. But the more time you spend collaborating with other people in actually looking for links between areas and developing some expertise in a number of these related areas, the longer that takes you and then the less productive you appear...on any report and vitaes for a department. And I think that's what we are into here...a little game of churning stuff out and giving talks, and publishing research and books.

This, I think, really works against sitting back and taking the time to learn from other people and developing solid relationships.

Interviewer:

I've noticed some similar problems in graduate school as well...I think the idea of being "in residence" for two years has real merit, if one takes the time to "reside", to actually live the life of scholarship. The notion is that during this two year period we have opportunities to relate to professors and other graduate students in another manner outside of prescribed courses and the rather heavy demands of papers. This doesn't happen enough because everyone is so busy with their own thing.

It does take time and energy to establish working relationships...

Interviewee:

It does...it's easier for me to sit in my office and keep to myself...I can read what I want to read; I can do what I want to do. And I don't have to initiate contact with someone and work out the time thing. Of course attitudes like this create distances and keep people apart.

I guess I'm still a bit worried about how things fit together...I mean one reason I like David Suzuki is the way he ties scientific developments in with social and ethical kinds of concerns. He's just one of the few people who does that kind of thing.

Interviewer:

He's the kind of person who would probably find himself in partnership with persons in many different areas...I remember a comment he made when he was here...he was speaking about the unfortunate separation of faculties like the Arts and Sciences, and the fact that it is almost impossible for a student to synthesize knowledge...there isn't any time to think.

Interviewee:

I'm just thinking that if Suzuki went back to university...now he is a Geneticist...but taking the way he is now, what kind of a course would he best teach? And what department would he go into? I could put him into a Philosophy department, a Sociology department, Education department.

4.6 Participants' Reflections Toward More Meaningful Collaboration

4.6.1 Views of the Faculty of Education

Reflecting on ways in which dialogue might be generated with respect to issues relating to partnership

in teacher preparation, some professors indicated that "forced disruption" of the status quo could be regarded as a positive measure. This present study was also viewed as a means by which additional public attention might be brought to bear upon the crucial issue of cooperation between faculties.

> I'm inclined to think that there has to be a way to force the kinds of conversations that you're having with respect to your study. Only to have them on a more public and open way...level. I'm seeing...I know in my own experience that I've been very consensus oriented.
>
> I had a graduate student who was into social conflict theory and tends to see things in that way. And the more I thought about it there's real merit in having some kind of opportunity to evidence or evoke conflict. I've begun to see that that's kind of essential to a university community. And our attempt to stifle that may have, in fact, helped in its own way to undermine some of the things that we're after.
>
> Maybe as a faculty we ought to be doing more to generate the kinds of conversations that will get some of that going. That can be pretty threatening in it's own right... because one of the reasons we don't like to have unrest and conflict is that it may show that we're wrong.
>
> I begin to see the possibility that if in fact the faculty is a microcosm of the university, we in relation to our profession is like the university is to us. Then rather than to try to change the whole university maybe the place to start is in a place that is a little more manageable and that is right here...the faculty of Education. Maybe we can begin to create an environment here, within the university, that would start to raise these kinds of issues and questions.

Another recommendation evidenced concern that, as a university, there needs be a concerted effort to recover a sense of common purpose irrespective of separate discipline areas. The following interview excerpt reveals regard for "central ideas".

Interviewer:

> Possibly what we're getting to in trying to locate a central purpose of a university, is that whatever it is it is the same for Arts, Sciences, Education, Engineering, Law, or whatever discipline. I see my thinking changing when I reflect on these things.
>
> In doing this study I've become very aware of the differences that exist between faculties, but I'm beginning to become aware of the possible similarities too. To try to become almost more concerned about how we're similar in purposes and objectives. If we're able to discern common purposes, we're able to deal with differences in a larger more fundamental context.
>
> I'm thinking that we as a university, have somehow lost sight of the primary purpose of the university...that is one of teaching, even though we are waxing eloquent about how this is true. Teaching comes first, then research, then service to the community. But it seems to be taken for granted; it's almost become a cliche.

Interviewee:

> That would be an interesting thing...to try to figure out what our policies are at the university by looking at actual practice. It's really what you're trying to do.
>
> But until we turn the faculty and the university around and get it centered again on the idea of ideas, and the enthusiasm for learning wherever it might lead, then what we do in terms of teacher education is going to ensure that we're going to continue to go downhill.

> And what happens...well, what should a Dean of Education ought to have? We ought to be sure that he's able to maintain a positive and healthy relationship with our partners elsewhere in the university and in the field. And the more I've been thinking about that I realize that if we maintain that healthy relationship on the basis that we've been doing then the best thing that we could have would be somebody who would disrupt that. And someone who would take on the field and say that we don't want to provide more of the same...we want to provide people who are going to come out there excited about the challenge of the classroom.
>
> See, at first as I was thinking on this I was kind of taking a position that was anti-practice ...and as I tried this out on Dr. ____ one day, he offered to me a comment..."Maybe it's not a matter of practice or no practice; maybe it's a matter of how you view or examine practice." And as I thought about that, it's probably the key. It's that critical perspective, that examining perspective that has to be there. If people see it as a possible way to improve the quality rather than as a threat, maybe we can move into a different kind of partnership.

While acknowledging that there are clearly institutional and administrative means available to bring faculty members together, one professor pointed out that collaboration was not something that could be legislated.

> Well, I don't think that you do it by fiat... I think that you do it by the fact that the particular people that are involved in a particular situation can genuinely have some respect for each other. If they can't, then contact is not going to help.
>
> We have this notion that all the world needs is more communication, but we have plenty of communication with our enemies...one of the ultimate forms of communication is an armed war. I mean it does not automatically follow that contacts between faculties will lead to mutual respect...it may lead to mutual contempt. It really depends on the quality of the people you have. The only thing I would say is that those people who are, for the most part, the most respect worthy are also the ones most inclined to make contact.

> The ones who don't have much to offer or who are scared of how they might appear in the eyes of the other, are probably less likely to make contact.

Further, he commented that if there was little or no contact between the faculties of Education and Arts and Sciences, administrative initiative was certainly one way to encourage the formation of initial relationships. There was, however, a sense of Caveat Emptor in his comments as regards "administratively decreed" committee gatherings.

> But that doesn't mean that those meetings are necessary going to be productive. Just speaking personally, I was in quite a few of such administratively decreed meetings before I felt any particular affinity with people on the other side of the chasm. Those relationships tended to be established because we found ourselves going to the same meetings or casually comparing notes. I think when English professors find that there may be someone in the Faculty of Education who can tell you the difference between early Emily Dickenson and late Emily Dickenson, that makes a difference.
>
> And when you find a professor in the English department who taught high school the first three years of his career, I think that changes attitudes and possible prejudices.
>
> But above all you have to have people...you can't decree good relations. Good relations come about because there are people who are good people who see the goodness across whatever is supposed to be the barrier. I think that there are negative aspects. It's easy to satirize Arts and it's easy to satirize Education...Education with its love of gobbldy-gook and Arts with its love of sub-sub-sub-pedantries.
>
> A favorite anecdote of mine with regard to English department pedantries is the world renowned Shakespeare scholar who announced to his graduate course in Shakespeare, he said

> "Now we know, of course, that the Merry Wives of Windsor is the weakest of all of Shakespeare's plays...but the best for graduate study." Why, because it posed the most problems. It's a different perspective. This man was no fool, but you had to understand the concept of research in the humanities in order to see that that wasn't just a totally ridiculous statement that he had made.

Another professor argued for an unceasing "critical examination" of university goals and purposes". Lacking this reflective orientation, teacher education programs "will continue suffering irreparable harm." With respect to such critical grounding he commented that

> ...we ought to have the benefit of other colleagues on this campus...if we really started to generate that kind of activity our students and colleagues out in the field would start to take a different view of what we are engaged in.
>
> And I think that I could do an analysis of the various departments in the faculty and show that whereas we might have been inclined to a certain extent towards that back say in the late fifties or early sixties, we have moved further and further away from that. Things have deteriorated in the last twenty years. Part of that is probably related to the changing nature of the population that is attracted to Education...
>
> The rhetoric says one thing and the practice says another...and it's not until we begin to critically examine result of the practice that we'll be able to find out what we should do.
>
> See Wirth's article in Dewey as Educator... Examine Dewey's case for including education as a university discipline, and his proposals to use an interdisciplinary approach in the study of education. I would be interested in having your impressions after you read it because what I think you'll find in there are some challenging ideas about how a university could include and deal with teacher education.

> This fits into what you were asking earlier ...how many people here in a university have asked the question, "What is a university?" ...they are so busily engaged in doing what they think ought to be done within a university, that there's nobody who sits back and asks what the whole thing is about.
>
> To the extent that we don't at least periodically come to that...in some ways, it's a violation of the things that we believe and hold simply because we haven't come back to those basic tenents. And that I think is what is happening to university communities generally. And within faculties.
>
> It was interesting what happend when this faculty went through a review of its purposes or goals and what it came up with...it was pathetic. It made me wish that we'd never started.

Speaking of ways in which academic "barriers" might be broached, a professor suggested that some courses might be structured in such a manner as to allow for a more interdisciplinary presentation.

> I think that there is another level where academics who are identified primarily with different units actually work together and present as partners in a team in presenting certain seminars and courses. I'm not saying that all courses should be designed that way, but I'm terribly troubled that so few are. We differ from one area to another, but it seems to me that normally...there should be at least one, if not at the Bachelors' level then certainly at the graduate level, at least one course or seminar which is the responsibility of someone who's identified with, say, the department of Mathematics and someone from the faculty of Education in Mathematics Education.
>
> This could be one concrete way, not the only way, of breaking down the barriers, physical and other...that exist. Now, I think that this doesn't deal with the problem that you're concerned with in teacher education. But perhaps it has some importance for me to

> indicate that the situation isn't much better in other fields...in other professional fields. I'm not saying that simply as an excuse for what we have in teacher education but simply to underline what a difficult problem it is. Because I don't see it any better in the preparation of most professionals in the university.

Although he felt his suggestion for jointly taught inter-faculty courses had merit regarding movement toward a more genuine partnership, this was viewed as simplistic.

> I don't think that it's as simple as that. That simply because you have the desire and opt for one structure rather than another... then easily the problem will be attended to. Because in the final analysis it's people ...this may sound corny and trite. It's people that have to bring about change and it's the attitudes of people that have to be altered.
>
> I'm simply suggesting that we're human beings trying to achieve the best that we can and that means that there are very real possibilities of advancement. But there are real difficulties. We're the products of all of our experiences... attitudes are formed early...it doesn't mean that attitudes can't change, but it's difficult to change attitudes...and behind program designs that people prepare, are the human beings that have to bring the plans to life. And that's difficult for all of us.

4.6.2 Views of the Faculties of Arts and Science

Speaking of an "atmosphere of joint accusation and misperception" a professor in the Faculty of Science suggested a step toward reconciliation among those involved in teacher education.

> I think that the first step towards a closer cooperation is to stop looking to see whose fault it is. I mean if that attitude persists, then you're just throwing the ball back and forth. It's really everyone's fault. It's more important to look at what we're going to do about it now...rather than to point to failings in the past.
>
> You cannot draw a sharp line and say that this should be done North of 89th Avenue and this should be done South of 89th Avenue. Everyone has to have a finger in the pie...something to which everyone must contribute.
>
> I mean there are problems in mathematics... algebra and geometry. Given a problem, sometimes there are problems in which it is impossible to say whether this is algebra or geometry.
>
> There are, of course, clear cut cases but overall you cannot just draw a line down the middle and say we do this and you do that and neither side knows what the other side is doing.
>
> This might have something to do with jurisdiction and feeling of established territory... where one group feels that another is encroaching on their area. I think problems like this exist between many faculties.

A professor in the faculty of Arts pointed out that this present study and other subsequent research of its kind, would do much to provide a forum for needed dialogue between faculties charged with providing programs for prospective teachers.

> I think that your study is going to be one of the things practically. It would be nice to think that your study would be one of the things that would be read and studied by people in the University community generally.
>
> Half the answer to this problem seems to be being aware of the problem. And if one is aware of the problem then I think then one can

at least begin to do something...I mean something is already being done about it ...if you're aware of it.

For my own part I will continue, as I have been doing, to promote the idea of a liason committee and so forth...and try to, as far as I am able, suggest people to that committee who have genuine interest in improving the quality of education of the potential teacher. And I would like to see this committee develop and come into something very practical. Not simply sit around and discuss generalities but to really get down and see what can we do...to make our courses better, for the teacher. What can we do to suggest a different pattern of courses? Is it worthwhile to suggest a certain structure to the courses that are taken? This kind of thing I think will be beneficial. But really, you can lead a horse to water...when people like yourself can study the problem and make us aware of it...the problem is already finding a solution.

Chapter 5

SUMMARY AND INTERPRETATION

> "There is almost something that is ordained from above that causes a rift between the faculty of Education and the faculties of Arts and Science. While I may not be able to explain with great ease what the reasons are, I feel that they are primarily difficulties among people...rather than the identification of a particular unit with a person or a group of people.
>
> Often the problem has to do with a lack of understanding of what another community is interested in accomplishing. It occurs in both directions as each unit perceives the other unit. (Professor, Faculty of Education, 1982)

The intent of this present study was to begin to explore the nature of the partnership relationship in teacher education at the University of Alberta. The study attempted to understand how the faculties of Arts and Science are allied with the faculty of Education in a collaborative preparation of pre-service teachers.

Understanding that life in a university setting is fundamentally relational in character, it was argued in chapter three that a research perspective was needed which addressed and probed the nature of human relationships. The dialogical philosophy of Martin Buber provided both a methodological framework for data collection and interpretive

reflection. For Buber, "the relation" is the bottom reality of life, and the basic fact of human existence is man with man and the depth and quality of dialogical partnership that it is possible to attain. Buber's philosophy of dialogue affords a unique way to "see and speak about" the nature and meaning of the partnership affiliation in teacher education. The study is presented in the belief that a sustained examination of currently existing cross-faculty relationships will contribute to an increasing understanding of the major issues and their relevance for the future direction of teacher education.

Chapter four presented and discussed five interactive themes as covering the spectrum of the interview encounters and as an aid in providing an overall portrayal of the partnership relationship. The interactive themes include:

(1) Views on Teacher Education in a University Context

(2) Views of the Faculty of Education

(3) Views on the Faculties of Arts and Science

(4) Views on the Partnership Relationship

(5) Participants' Reflections Toward More Meaningful Collaboration

Chapter five will re-address the pivotal, exploratory question around which the study was developed, and provide discussion and interpretation with respect to the findings of the study. The central question was: "What is the nature of the partnership relationship in teacher education at the University of Alberta?" Interpretation will center around

the following three themes: (1) The University: A Dialogical Community or a Functional Collectivity?, (2) Mutual Acceptance and Respect: The Risks?, and (3) What is Common to All: Toward the Life of Dialogue.

5.1 The University: A Dialogical Community or a Functional Collectivity?

The search for a deeper understanding of the nature of the partnership relationship in teacher education became, at the same time, a re-search for the essence and dynamics of community animating all life and work at the University of Alberta. Concern that the university had lost its sense of community purpose, and therefore had degenerated into more of a functional collective than a dialogical community, suggested itself as an underlying theme in many of the interview encounters.

This concern is not surprising when one considers that the majority of persons populating the university community, whether students or faculty, are themselves products of many unilaterial relationships. Although as university people we tend to wax eloquent about the virtues of participation in the "community of scholars" and the Socratic tradition, we oftentimes have difficulty conceiving, much less acting upon, a kind of community relationship which many of us have never genuinely experienced. By allowing ourselves to be continuing participants in unilateral,

objectifying relationships, we appear to perpetuate the very things we say we deplore.

It is, however, fair to suggest that a "partnership" relationship, in the Buberian sense of dialogical encounter, is something that both the faculties of Arts and Science and the faculty of Education view as an imperative foundation for teacher education programs at the University of Alberta. While the notion of partnership was considered as more of an "ideal" to work toward or a "pious hope", the majority of those interviewed saw the existence of inter-faculty dialogue as more than emotionally appealing; rather inter-faculty dialogue was seen as essential for relocating the vision and purpose of the university as a whole.

The majority of comments regarding partnership appeared to be centered around concerns regarding the multitude of factors which militated <u>against</u> a life of dialogue between faculties. Genuine partnership was viewed as essentially short-curcuited owing to an inflated sense of separation and disconnectedness among disciplines, individual isolation, and institutional size, all of which contributed to a lost sense of the "we" in university life.

5.1.1 <u>Effects of Institutional Size</u>

While many faculty members in both Arts and Science and Education noted the desirability of greater face-to-face

interaction, comments suggested that it became more and more difficult as the university population grew in size. Doubt was expressed that institutions the size of the University of Alberta had the capacity to view themselves in a comprehensive manner because staff and students alike tended to almost exclusively identify with home faculties and departments. Such identification, they noted, appeared to further contribute to the impersonal sense that many participants in this study reported feeling.

Between the faculties of Arts and Science and the faculty of Education, geographical size was viewed as a factor which served to reinforce what already existed as philosophical and ideological differences. Size was seen an enemy of true community which served not only to solidify differences, but offered the comfort of individual and group anonymity, a freedom from having contact with colleagues in other faculties. Lamenting the lost sense of identification with the larger university community, a professor in the faculty of Education remarked:

> It's difficult to form relationships when the university gets bigger and bigger. We tend to break up into smaller units and our identity becomes an identity to the unit rather than an identity to the university.

Although several participants in the study realized that it was "easy to hide behind size because it is comfortable and allows the luxury of invisibility", such understanding also spoke of their concern that all members of the university begin to relate to the larger purposes of the university and of education. Many felt the need to become bigger than

the individual disciplines of which they are a part.

Comments such as these appear to be initial stirrings toward understanding Buber's admonition regarding das Zwischenmenschliche - the life of men together in all its forms and actions, a life which allows the spirit of and provides the basis for direct dialogical encounters. But to speak at all of the bonds of community means first to understand that the progenitor of true community is an immediate face to face relationship of one person with another. Community cannot be an application of a principle, even Buber's philosophy of dialogue, but rather the realization that community unfolds from within, within members whose life and work is growing from a common and united center.

Participants involved in this study voiced considerable concern that an increasing emphasis on specialization also warred against a sense of "we" in the university community. Students, too, appeared to suffer a lack of awareness of community because they seem to have no sense of what it means to be a part of a university in totality. A professor from the faculty of Education noted:

> Students seem to have no sense of the larger university community when they so quickly align themselves with a specialized faculty. Somehow we have to help them place their life and work in a larger reality. They seem to live in a house on a block with no sense of who their neighbors are.

Genuine community is described by Martin Buber as the "essential We", a category "which corresponds to the essential Thou on the level of personal being" (Bender, 1974:76). This is to say that the We of community is the fruit of a Thou consciousness growing first between individuals. "Essential We" manifests only after individualized members are, as Buber so often reminds, capable of saying Thou to each other. This is what Buber means when he speaks of "confirming the other" and "making him present". It is the prelude for true dialogue to begin, and participants in this study somehow do seem to intuitively grasp, albeit theoretically, Buber's thinking on this matter.

Several professors representing all faculties realized that there were clearly institutional and administrative means available for bringing faculty members together, but true collaboration, it was felt, was not something that could be legislated from without. Buber also goes to great lengths in his insistence that community will not find its origin in an organizational plan or pre-established lofty intent, but only in the open, free response to the others in one's life situation. Speaking of establishing closer bonds between faculties, a professor remarked:

> I don't think you can do it by fiat... I think you do it by the fact that the particular people that are involved are good people and that they can genuinely have some respect for each other. If they can't, then contact is not going to help.

The partnership relationship in teacher education does not depend on agreement or unanimity with respect to program or policy decisions. Rather in the living of the life of dialogue, partners freely clarify differences and/or similarities of opinion. The aim is not only that faculties inform one another of their basically different viewpoints about teacher education, each aiming to convince the other about the correctness of its own orientation, but rather to experience the other side. In so doing each begins to understand the value of and the contribution the other partner brings to the teacher education enterprise.

For Buber, such participation is the indispensible principle in true partnership, its unfolding is the dialogical. Such relations, noted an Education professor are not to be decreed:

> ...above all you have to have good people. Good relations come about because there are people who are good people and who see goodness across whatever is supposed to be the barrier.

Another professor also noted that any amount of program adjustment would be of little value in creating closer relationships between faculties:

> I don't think that it's as simple as that. That simply because you have the desire and opt for one structure rather than another...then easily the problem will be attended to. Because in the final analysis it's people... this may sound corny and trite, but it's people that have to bring about change

and it's the attitudes of people
that have to be altered.

5.2 Mutual Acceptance and Respect: The Risks

Many participants in the present study spoke candidly about the current partnership as hindered by misunderstanding and lack of mutual respect between faculties. For example, several students expressed considerable frustration by what they viewed as a "negative self-image" which was consistently perpetuated by their peers and professors in other faculties. They felt there was a misunderstanding in the university community at large regarding the intents and purposes of the teacher education programs in the faculty of Education. As one student suggested, "The people outside the faculty don't realize that what they're saying about teaching and education is potentially damaging." Further, the sense of separation and divisivness was generated even within their own home faculty. The designation of courses in Arts and Science as "non-education" contributed to the sense of isolation.

Several professors in both the faculties of Arts and Science and the faculty of Education characterized their interpersonal relationships as "parasitic" -- groups treating each other as objects to be used. Arts and Science was consistently viewed as a faculty which

essentially provided a "service function" for the faculty of Education, and because of this students rarely approached their studies rightly. A professor in the faculty of Education described the relationship between faculties as that of "employer-employee", that of Arts and Science providing "maid service" for the faculty of Education. This professor suggested that if such an attitude continued to dominate, "any hope of cultivating deeper inter-faculty relationships will fail". His was a call for members in each faculty to begin to value each other's contribution in teacher education programs, to view the relationship as more than an institutionally arranged division of labor. Essentially, his call is to recognize that, for teacher education programs, faculties are mutually dependent upon one another. As Buber would suggest, the meaning of dialogue leading to action in the practical sphere is to be found in neither one or the other partners exclusively, nor even in a combination of both added together, but in their interchange, "the sphere of the between", the dialogical. This interchange comes about when the partners regard one another not only technically and purposively, but truly turns his person to the other transcending fear, suspicion, and mistrust.

The partnership was viewed by faculty members in Arts and Science and Education as unfortunately existing because of "legal injunction" rather than unity of purpose.

Several professors suggested that the partnership appeared "more functional than dialogical, a job to get done rather than emerging out of a mutual concern and respect". It was similarly noted that the partnership was weakened by a "lack of mutual interest and involvement, clearly a lack of understanding of what another community is interested in accomplishing." Buber's notion of "making another present" is applicable to these concerns expressed by students and staff alike.

The "distance" and differences are noted, but they are completed by relation, and relation here must mean mutual confirmation, cooperation, and dialogue in the sense that each member of the partnership knows himself to "made present in his uniqueness". The chief presupposition for the rise of dialogue is, Buber reminds us, "that each should regard his partner as the one he is" (1965:79). That genuine dialogue between faculties should emerge requires that individuals celebrate uniqueness and difference, understanding that in a living partnership difference is accepted because the members stand in a common situation. For Buber, dialogue simply means affirming one another as persons, "to make the other present as a whole and as a unique being, as the person that he is" (1965:85) - to receive him as a partner.

> He receives him as his partner, and that means that he confirms this other being. The true turning of his person to the other includes confirmation, this acceptance.

> Of course such confirmation does not mean approval. But no matter in what I am against the other, by accepting him as my partner in genuine dialogue I have affirmed him as a person" (1965:85).

To live the life of dialogue must not be considered as an overly emotional or sentimental call to fairy-tale friendship. To view dialogue in such a way would be to grossly misunderstand Buber's philosophy and the dialogical relationship. In many ways living the life of a dialogue is blatantly dangerous, for it requires taking risks. In the case of the university community, the risk can be both personally and professionally threatening.

As an example, while the notion of partnership was something which was considered as "philosophically noble and highly desirable", a professor from the faculty of Science felt that within an academic setting, dedication to a partnership relationship "can be professionally devastating." He viewed the university as designed

> ...for the glory of the individual who sees in terms of personal benefit rather than for the community as a whole. And I ask myself, to what extent has this pervaded the purposes, or stated purposes of a university in society?
>
> Dedicating yourself to the service of others in a large university is the most disastrous thing you can involve yourself with if you're concerned about self-advancement...you have to be selfish; you have to be self-centered. You have to put everything aside for the furtherance of your own career. I'm not saying this in bitterness; but it's said in light of the realities of life here.

Similarly, a professor in the faculty of Education noted the risks involved in "taking the time to learn from other people and developing solid relationships". He expressed regret that with the pressure to "give talks and publish" and "actually appear productive", little time or inclination was left for collaboration with other people.

> It seems that the more you narrow the area that you're working in, the more easy it is to generate new knowledge about it. But the more time you spend collaborating with other people in actually looking for links between areas and developing some expertise in a number of these related areas, the longer that takes you and then the less productive you appear...and any report and vitaes for your department. And I think that's what we do here...a little game of churning out stuff and giving talks, and publishing research and books.
>
> This, I think, really works against sitting back and taking the time to learn from other people and developing solid relationships. It's easier for me to sit in my office and keep to myself...I can read what I want to read. I can do what I want to do. And I don't have to initiate contact with someone and work out the time thing. Of course attitudes like this create distances and keep people apart.

Another professor from the faculty of Education realized that if more people were "willing to take professional risks", the partnership in teacher education might find itself rooted in a kind of mutual respect that would allow the creating of something that neither group could create on its own. The following interview excerpt takes

us far in describing the basis for a more genuine collaborative effort between faculties:

> People have to take risks when they start to throw their ideas out on the table...making them public. Many university people aren't scared to do that, but there's still a risk involved... that they might be rejected and that other people might not understand them.
>
> There has to be a perceived need on both parts...it doesn't make that much difference where the need is seen first. For example, if we go to them with a need and say, "This is what we see", if it interests them and it becomes their need too, then that's fine. A mutual need is approached rather than something that is imposed from the outside.
>
> For me the key thing is still that both parties really have to respect the other's ability in a particular area. The partnership totally hinges on this mutual respect. I see so many things pushing against this. Power struggles and the like. People are trying to impose their solution on someone else. It seems like a matter of one group just having to win...conflicting possibilities.
>
> In order for there to be a more true partnership it is when all voices can be heard and when it can be made part of a larger product, so that's why I think we have to ask, "Who do we have and what are the different people and parties good at, and what are the strengths that we both bring to the enterprise? People have to admit what the hell they don't know and really be able to value the other person, and their area of expertise ...to be able to fill in the gap that they can't fill in themselves.

Living the life of dialogue demands taking risks. Buber suggests it is a matter of "a staking of the self" (1947:51).

Risk is involved because for genuine dialogue to transpire, individuals must fully bring themselves to one another. The cross to be borne is honesty. And honesty between persons, Buber points out, means that one must be "willing on each occasion to say what is really on his mind about the subject of conversation...where the dialogical word genuinely exists, it must be given its right to hold nothing back" (1947:86). Unless risk is taken the collectively is victorious in a "flight from community's testing".

Dialogical relationships are far less tranquil than those of polite caution. Living the life of dialogue means facing the unexpected since true community life always raises the possibility of change. True dialogue between faculties will potentially disrupt the status quo; its spirit disturbs the institutional collective. The luxury and comfort of invisibility is stripped away allowing the community member, maybe for the first time, to see who each other really is. But if the dialogue is true and honest, difference between faculties will be viewed only as differences and not as inequalities. Persons living the life of dialogue begin to recognize, and without a loss of self respect, that colleagues in other sectors of the university may vary in their knowledge and mastery of the disciplines related to the education of preservice teachers. Interaction is perceived as a principle means by which all involved might more fully understand themselves and their own contribution in relation to one another. The key to a

growing community, notes Buber, "is the being no longer side by side, but with one another of a multitude of persons" (1947:51). While collectivity is based on an "organized atrophy of personal existence, community is based on its increase and confirmation of life lived towards one another."

5.3 What is Common to All: Toward the Life of Dialogue

Practically, then, what might the members of the various faculties involved in teacher education at the University of Alberta do to ensure living a life of mutual confirmation and respect? The answer appears only too simple: As much as they can. It might be argued that teaching in the same university is not sufficient to establish true community, for community is created only when two or more persons begin to address themselves to a common center while moving beyond their respective disciplines. Community is both the meeting and the mutual search for the center which provides energy for their living in partnership. In the meeting communicative barriers are identified and worked through.

It may be enough to accept small beginnings and begin to understand that life in large universities appears to effect distinction rather than union, that unilateral relationships favor efficiency at the expense of interactive

human relationships. But the more varied its purpose and complex its organization, and the more a simple division of labor between faculties lends itself to mechanical action, the greater is the need for a sense of community - not only as an ideal, but a fundamental necessity. The search for a communal center is a task that requires individual initiative and creativity; it is a task that requires the reliance on the humanity of others, and this in the spirit of dialogue.

What is argued for here is an understanding that partnership in teacher education, noting full well the attitudinal obstacles, cannot be simplistically defined as a courteous joining together to meet specific academic exigencies, i.e., the planning and execution of programs designed to prepare future teachers. What is needed is the understanding that that which binds faculties together is not programatic conformity alone, but sustained dialogue borne out of mutual trust, honesty, and respect. The dialogical bond unites partners through the community in which they take their stand together in relation. This is no effortless task. While it may be considered hopelessly utopian or sentimental even to consider such a transformation, the university is a singularly unique institution and possibly the best place to begin.

The university is, first of all, a learning community, a community of teachers and learners. Although its heart might be far from it in actual practice, the university does

consider that it values first, personal relationships, and that true education has to do with persons as persons, rather than with delivery systems promoting the mechanical packaging of facts, techniques, and opinions. The university is an institution which values free enquiry, the search for truth, and excellence in human thought and action. Of all human institutions, the university requires that relationships between and among faculty and students be ones of respect and cooperation.

In an era of budgetary cutbacks, when governments seem blatantly determined to fill arsenals with bombs rather than libraries with books, the university community must be determined to bring their specialist viewpoints to bear upon the potential changes that most certainly will occur. That changes are inevitable may be viewed as a challenge or a threat, but as a university community we certainly have an opportunity, albeit a forced one, to reconsider our common purpose. The need as never before is for people who have experienced and understood the nature of true dialogue. With respect to the partnership in teacher education at the University of Alberta, genuine dialogue between the faculties of Arts and Science and the faculty of Education becomes evermore crucial.

Some participants in this study expressed concern that the university had been transformed from an institution with Arts and Science very much at the core, to an institution

with the professions at the core and Arts and Science at the periphery. Such does appear the case in most large universities.

The relationship between the faculty of Education (a professional faculty) and the faculties of Arts and Science offers compelling arguments in favor of its selection as a kind of "test case" for establishing the spirit of cooperation and dialogue. The faculty of Education depends far more heavily on Arts and Science for its programs than do many of the other professional faculties whose tendency is toward high specialization. Likewise, the faculties of Arts and Science can and do have far-reaching effects on the future of public education at all levels, as our future teachers spend half or more of their academic preparation under their stewardship. In many ways the faculties of Arts and Science define their own future by the way they consider the needs, both academic and professional, of pre-service teacher candidates.

What seems to be increasingly essential is continued dialogue, as was argued in chapter two, as to the manner in which individuals in the faculty of Education might be "liberally educated" in <u>both</u> a general and professional sense. If, as the Canadian federal government suggests, funding of postsecondary education should be linked with manpower objectives and that financial assistance to students shall be determined by their choice of programs, then we will

either watch the demise of liberal education in the university, or rethink our definitions of "liberal education". Either general and professional education will continue to remain in tension or as a university community we will begin to understand that higher education is facing a new condition. How shall the university respond? Seely (1948) suggests that:

> "Somehow the university has to steer a course between knowledge acquired for its own sake and knowledge acquired for utilitarian ends. Somehow it has to combine knowledge of how to live with knowledge of how to make a living" (1948:18).

What seems evermore clear is the problem, if not the solution. For even if the notions of the true dialogical relationship suggested here were to be widely accepted, it would be a meager beginning. Subsequent to this would remain the formidable process of learning how to listen to each other, and listening requires a certain openness and vulnerability. "Genuine dialogue", notes Laing (1963:3), "cannot occur without disclosing ourselves to each other". Looking together at teacher education programs essentially becomes an invitation, for students and faculty alike, to enter into conversation and learning. In the spirit of true dialogue the programs never impose themselves, but rather draw forth both question and debate, allowing mutual influence. This life of dialogue depends upon the contribution of each partner, and the nature of each person both affects and effects the depth to which

the relationship may proceed. Convictions are tempered by the determination to understand one another and a common concern about the future of education in the broadest possible sense.

How much time will it ultimately take to transform relationships from the unilateral to the dialogical in the university community at large? This change is entirely dependent upon the courage and ingenuity of those involved in the process. Some might experience difficulty in distinguishing between a relationship of mutual respect and honesty and one of intimacy. Some might feel for a time that they had exchanged their secure and predictable world for one of insecurity and unpredictability. But as difficult as the transition might be, there will be some for whom a change from unilaterality to dialogue will bring joy and liberation. Ultimately the rewards to the university community and society would be incalculable not only in the education experience, which will surely be improved, but also in the increased probability of wise decisions being made with respect to the many other issues confronting the university today.

The heart of Buber's philosophy, his essential message, is that true community emerges out of the I-Thou. Certainly, Buber's dissent against depersonalization through the dominance of the I-It relationship has particular relevance for universities, but is his philosophy of dialogue hopelessly utopian? Does he

give us too glowing a picture? Does he speak only to our emotions leaving us frustrated in a search for practical ways in which to translate his ideas? Does his poetic language allow us to avoid or dismiss his challenge toward the life of dialouge?

The answer to these question, unfortunately, may have to be yes. As idealistic as we may like or want to be regarding Buber's writings, it may be important to recognize that genuine community may simply not be possible, that group and social relations have been institutionalized to such a degree that true partnership in teacher education must remain only a pious hope. What, then, is possible and how might we practically approach Buber's challenge that "real life is meeting"?

Accepting that it may be necessary to avoid idealist illusions, it is suggested that the life of dialogue be considered as a direction or goal rather that a set of principles to be systematically applied in a university setting. Far more serious is the invitation to enter into the relational possibilities Buber envisages. His is not a call for the founding of a new community, for community has no need to be founded. "Wherever historical destiny had brought a group of men together in a common fold", says Buber in Paths in Utopia,

> "...there was room for the growth of a genunie community. A living togetherness, constantly renewing itself, was already there, and all that needed strengthening was the immedicay of relationships" (1949: 129).

Community, therefore, unfolds from within. It is not established by a planning committee no matter how noble and sincere its purpose. Community's invitation requires a spontaneous, unforced response, and these responses come out of the ordinary affairs of life in the university setting. Responding to ordinary affairs, such as phone calles to and from collegues, committee meetings, informal talks with students, or even correspondence by mail, offers opportunities for movement outside the I-It. The invitation is for experiencing, if only briefly, Buber's vivid sense of fellowship, the awareness that "this other human being is as myself".

True community, Buber suggests, emerges out of the I-Thou. Just as the individual becomes a person "insofar as he steps into living relation with other individuals" (Buber, 1965:203), so does a collective become a community "insofar as it is built out of living units in relation. Only men who are capable of truly saying Thou to one another can truly say We to one another" (Buber, (1965:176).

To be able to say We in university life seems to require of the members that they begin to live for

something larger than themselves, their faculties, and their departments. The true community of which Buber speaks is not born of people merely having kind feelings toward one another or even sincere acknowledgement of differences in nature and function. The real essence of community is found in the fact that it has a center, a center with which all members have a common relation. For Buber this common relation must overide all other relations, i.e., "...the circle is described by the radii, not the points along its circumference" (1948:234).

Do we, at the University of Alberta, have something we can point to as our "center", a center with which all members have a common relation? It is suggested that our center is born out of a sustained effort to address the questions raised in chapter two of this study. What should be the objectives of a university? What does it mean to be liberally educated in a general and professional sense? And emerging from answers to these questions: What are the intents and interests of an excellent teacher education program? The call is to, again, attempt to redefine and understand the nature of a liberal education, to find our way in uniting "knowledge acquired for its own sake, and knowledge for utilitarian ends" (Seeley, 1948:17-18).

Chapter 6

CONCLUSION

This study was undertaken as an exploration into the nature of the partnership relationship in teacher education at the University of Alberta. As an attempt to understand the nature of the partnership between the faculties of Arts and Science and the faculty of Education, it is hoped that a disclosure of viewpoints and needs regarding the teacher education enterprise will generate a forum for discussion and critial reflection.

Chapter 1 provided an introduction to the study, the context, purpose, and guiding research questions. Chapter 2 presented the researcher's understanding regarding general and professional education taking place in a university setting. Chapter 3 outlined the research perspective, interpretive framework, and the procedural considerations for the study. Chapter 4 presented the interactive themes emerging from the interviews. Chapter 5 provided the summary and interpretation.

This concluding section, Chapter 6, consists of three major sections. First, some proposals and implications of the study for teacher education programs at the University of Alberta are presented. Second, further research needs are suggested and identified.

Third, my personal involvement in the study is offered as the concluding statement.

6.1 Proposals and Implications of the Study for Teacher Education at the University of Alberta

"Every man," suggests Reuel Howe (1963:3) "is a potential adversary, and only through dialogue are we saved from this enmity toward one another." Although some may not care to characterize the faculties of Arts and Science and the faculty of Education as adversaries, definite areas of antagonism and open misunderstanding seem apparent. While this present study does provide rather graphic commentary regarding a perceived divisiveness between faculties, it strongly suggests that the participants also view closer cooperation, mutual respect, and trust as necessary for the restoration of a common, university-wide vision for excellence in teacher education programs. Further, such collaboration in the spirit of dialogue is seen not only as necessary but also thoroughly possible.

What, then, are the conditions for such dialogical possibility? The partners in dialogue must be determined to relentlessly persist until mutuality becomes permanently established. It is only when prejudice, intolerance, misunderstanding, and even bigotry are courageously

identified in the face of personal fears and insecurity that true partners may genuinely speak out of their held beliefs with the keepers of other beliefs. A conversation may be born which is tempered with a sense of the potential between those in collaboration. It is a courageous undertaking, especially when inter-faculty encounters have been largely monological rather than dialogical. The dialogical encounter requires a willingness to speak honestly, fully accepting the possibility of nonacceptance or misinterpretation. However, the dialogical man or woman comes to expect and view mutual criticism as the fruit of their determination to know and understand. The dialogue really begins when it becomes possible to speak without reserve. But true dialogue must be more than a sincere exchange of ideas and viewpoints with respect to issues related to teacher education programs. Also included must be the sharing of personal problems and a freedom to explore potentially sensitive issues. Collaboration in the spirit of dialogue essentially requires that people come together whose "convictions are tempered by nothing but a will to understand one another and a common concern for the future of education" (Smith, 1955:v).

6.1.1 Toward a Liberalizing Education for the 1980's

> "Universities should be devoted to the principle of unity of knowledge, but is

> instead broken into a series of nearly independent fiefdoms. One writer described the modern university as a 'city of God that is all suburbs,' the administration, library, and heating plant as being the only substitute for 'downtown' (Cartter, 1966:33).

If the University of Alberta is to be understood as a "community of scholars," rather than merely an assemblage of students and teachers whose academic locus is one of the learned disciplines or professions, the challenge before us must be one of recovering a sense of common purpose as a university, reaching beyond individual faculties and departments. The fact that many students and staff alike have become enshrouded in specialities of expertise, betrays the urgent need for far more widespread discussion of higher education and its purposes. If such discussion is ignored, the notion of a truly liberalizing education will be lost in favor of expedient professionalism, and this always aided by government funding agencies.

To speak of the purposes of higher education today, means to more carefully consider and clarify the relationship between the general education and professional faculties. How should they serve together to ensure that their students education is truly liberal? Bare professional training alone cannot suffice. While it may be true that students who have chosen a professional goal early on may be more highly goal motivated, they have chosen a university, not a technical school, for

their education. Without a sense of the entire "university as teacher," preparation in a professional faculty, be it Education, Business, or Engineering "augmented" with "course distribution requirements" becomes little more than embellished trade school training. For preservice teaching candidates this may be important, as close to half of their coursework is taken outside of the faculty of Education.

As a university community we have before us a major responsibility--a reexamination of the relationship between higher learning and the professions. The current interest and increase in programs leading to professional preparation provides the opportunity to search for new models for liberal education. Surely students' widespread interest in the professions does not necessarily condemn the University of Alberta as a university without a liberal arts emphasis. Thompson (1976) contends that large modern universities should recognize that

> "...all undergraduate learning properly understood and carried out, is 'preprofessional' and 'career oriented.' It is a silly and dangerous charade to pretend otherwise. Since every student is preparing for something beyond his undergraduate years (call it 'life' or 'the real world' or whatever), why should we be reluctant to confess this?" (p. 21).

If there is a reluctance to "confess," it may be that there is not yet a clear unifying purpose for general and professional education. And if there is no

unifying orientation, how can purpose be translated into programs? How can young men and women be helped to live more largely and comprehensively, to connect ideas which view their area of specialization in the context of their entire university education?

6.1.2 Linking Career Goals and General Education

It is necessarily fruitful for the modern university to accept that, for a majority of students, the choice to attend university is now more job oriented than in the past. Boyer and Levine (1981) in a recent report to the Carnegie Foundation for the Advancement of Teaching observe that:

> "Today's young people are understandably more cynical and less optimistic than their recent predecessors. They are educationally more competitive, geared toward training for jobs, and more committed to getting higher grades. They are more committed to their personal futures than to the future we face together." (p. 25)

The need to address this "new vocationalism" is further confirmed by Boyer and Levine's observation that the proportion of students selecting liberal arts majors has plummeted. Fields such as business, engineering, computer technolgoy, and nursing have been forced to apply faculty quotas on the number of students accepted into programs.

> "The share of undergraduate enrollments in career-oriented subjects has increased 50% since 1969. Nearly four of every ten undergrads (38%) say they would leave college if they could get the same job now as after graduation" (1981:33).

It becomes, then, a primary responsibility of the professional and general education faculties to create programs and place students' education in a larger context, one that allows their general education to become more than decorative, but is somehow directly linked to students' career aspirations.

6.1.3 The Faculties of Arts, Science, and Education

At the University of Alberta it may be that in the programs for education of teachers there exists the closest possibility for a true liberal education. The program leading to the B.Ed. degree is both broad and concentrated in that there is an almost equal emphasis on general and professional studies. Perhaps it is there, in the faculty of Education and in its partnership with the faculties of Arts and Science, that a reexamination of liberal education and university purpose may begin.

Developers of teacher education programs must make curricular decisions, plan, implement, and assess programs within the framework of large questions:

What should be the objectives of a university education?, What should be the goals of an excellent teacher education program?, What should a teacher know?, How must general and professional education best unite for the provision of an education which is liberalizing? When decisions are made based upon evolving answers to such questioning, it will be seen that the faculties of Arts and Science have much to contribute. Speaking of the relationships between method and subject matter, Dewey (1916) comments:

> "Never is method something outside subject matter. Method is not antithetical to subject matter; it is the effective direction of subject matter to desired results" (p. 194).

Certainly a program of teacher preparation which cannot recognize the dialectical relationship between subject and method will fail in their synthesis. The fact that synthesis is needed calls for a dialogical relationship between Arts, Science, and Education.

If the faculties of Arts and Science and the faculty of Education sometimes view the other negatively, it may be partly because of unfamiliarity. While there are some in the faculties of Arts and Science who still consider professionally oriented students as "pragmatic little bastards whose primary purpose is preparation for the world of work," it is certainly clear that professional faculties are here to stay, and will no

doubt prosper in direct relation to increasing demand.

Regarding a reduction of hostility between faculties contributing to teacher education programs, it is proposed here that, for a while at least, the leadership initiative be accepted by the faculty of Education -- a leadership which helps focus the attention of each group on common goals. It may be seen that, as R. W. Peters (1977:168) suggests, "...educational studies comprise a meeting point of disciplines in relation to a common problem." And the common problem is: how are teachers to be prepared both professionally and generally? The dialectical emergent being a liberally educated teacher. Noting that few universities accept the duty of providing a liberal education, Woodring (1968:23) suggests that:

> "Unless the student gains some measure of wisdom as well as knowledge and professional and research skills, he does not become liberally educated. He learns to make a living but not live wisely."

6.2 Suggestions for Further Research

On the basis of this present study, several areas present themselves for further research.

1. While the present study involved the faculties of Arts, Science, and Education, it may be worthwhile to explore the relationship between other

professional faculties, e.g., Business, Engineering, Medicine, and the faculties of Arts and Science with respect to the question of liberal education.

2. The present study explored the nature of the partnership between the faculties of Arts and Science and the faculty of Education. Another study which explored the relationships existing between the various departments housed within the faculty of Education itself might aid in the clarification of purposes and direction for teacher education programs. Further, such a study might go far in helping articulate to the faculties of Arts and Science the philosophy underlying present teacher preparation programs.

3. Since the Centre for the Study of Post-secondary Education is already housed in the faculty of Education, a study investigating the ways such a centre might advance understanding of university purpose and liberal education is strongly suggested.

As an example, a study which critiques the April 1982 Report of the Commission on University Purpose may be useful for providing direction for the 1980's. The Commission's survey results indicated that:

> "...the majority of students and general public think that the university's primary responsibility is to educate competent professionals and skilled manpower needed by today's society. With regard to the University of Alberta, there is some concern that the emphasis on career-oriented education is channelling more and more

> funding into practical programs and short-changing the liberal arts area of the university. Concern also exists that the University may be producing 'specialized technicians' in response to societal demands, without being equally committed to providing a good liberal education" (p. 27).

The Commission's concern is, I believe, very well taken. Such concern may be the central issue facing the university in this decade. The professions have certainly acquired dignity and intellectual vitality by their association with the university, and Arts and Science may have become more conscious of life beyond the ivory tower because of their proximity to those who deal with the problems of the "real world." However, their future together, and therefore of the university, depends on their ability to establish and maintain a life of dialogue.

4. With respect to prospective students' university studies, it is suggested that research into the influence of high school and university advisors and guidance counselors not be overlooked. Students' program direction and course choices are often the result of, unfortunately, only a few minutes with such individuals. Is advice offered, and taken, with a concern for and understanding of the larger purpose of a university and of a true liberal education? In what context are careers and professions discussed? What place does an emphasis on liberal education have in high school guidance programs? Do graduate programs in counselor

education provide room for reflection regarding current issues facing higher education?

5. A fascinating area for further research was suggested by a professor in the faculty of Arts.

> "Now I should say that our courses are conceived as liberal arts courses and essentially we're not interested in the practicality...it's the study of literature really as an end in itself. What I'm suggesting is that there is a possibility of our conceiving of courses in a different manner...a joint effort between English and Education. That's what I'd like to see, I think that there are possibilities there...which have remained relatively unexplored."

What would a course of this kind be like? Regarding the establishment of dialogue between faculties, would such a collaborative effort help bring to awareness the mutual needs and expertise required to educate future teachers?

6.3 Reflections in Personal Involvement in the Study

I have come to understand this present study as more of a process initiated than a project completed. While I trust that this document will contribute to a deeper knowledge and understanding of the relational complexities inherent in life in a large university, I would further hope that what is presented here provides a catalyst for serious reflection. That which is at

stake is surely more than helping a few general and professional faculties find peaceful solutions to longstanding differences. The fundamental concern is for the entire university community and the way a large number of scholars strive together toward a life of dialogue. For faculty members and students alike, genuine knowledge of what it means to be a vigorous part of the university requires, as Buber always suggests, an attitude of one person to another. We do not "speak across" to another person and thereby acknowledge our separateness, but rather in becoming more conscious of our life together as mutual participants we create the atmosphere for true community to flourish.

For me, the interview sessions became examples of dialogue in action. I presented myself as a colleague who shared with the participants a common community, that of the University of Alberta. I presented the study as more than a degree requirement, but as a research effort that might provide something of mutual interest and benefit. I was met with no refusals. Many participants in the study viewed with enthusiasm an opportunity to discuss an issue of concern for them personally. I had the repeated experience of entering an office suite or home with no introduction other than a previous telephone conversation, and of entering into a process of exploration in which we became teachers of

one another. The emancipatory character of the dialogue was often evident. Together we shattered opinions and assumptions based on stereotype and dogmatism. Our aim was not only to speak but to listen and hear. "Let it be said again," says Martin Buber:

> "...that all this can only take place in a living partnership, that is, when I stand in a common situation with another and expose myself vitally to his share in the situation as really his share.... If mutuality stirs, then the interhuman blossoms with genuine dialogue" (1965:181).

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APPENDIX A

THE UNDERGRADUATE STUDIES REVISION COMMITTEE

A REPORT ON THE B.Ed. DEGREE

A REPORT ON THE B.ED. DEGREE

Prepared by the

UNDERGRADUATE STUDIES REVISION COMMITTEE

of the

FACULTY OF EDUCATION

April 1977

A REPORT ON THE B.ED. DEGREE

INTRODUCTION

In April 1976 the Faculty of Education Council provided for the establishment of the Undergraduate Studies Revision Committee and directed it "to thoroughly examine the Faculty's B.Ed. degree and teacher certification." An interim report, in which the plans and goal statement of the Committee were enunciated was presented to Council in December 1976. This was followed by a discussion paper in April 1977, which prompted additional faculty input. The observations, critical comments and suggestions have been considered by the Committee in preparing this report.

UNDERLYING PRINCIPLES

The following principles are recommended to the Faculty as the foundation of its teacher preparation programs:

1. There should be one B.Ed. degree consisting of a minimum of 120 credits.
2. A number of alternative programs should be available in order to accommodate the individual differences in the motivation, knowledge, career objectives and preferred learning styles of students and the differing perspectives, preferences and approaches in the field of education which are reflected in the Faculty.
3. The activities, courses and programs of the Faculty should be satisfying and meaningful to students.
4. The education of a teacher is a continuous, life-long process. In addition to emphasizing basic or fundamental preparation, the initial pre-service experience should aid the development of attitudes which will encourage self-evaluation and improvement and the acquisition of the knowledge and skills which will facilitate life-long learning.
5. Skills and knowledge essential to successful teaching should be an important part of all of the Faculty's teacher preparation programs. These various elements are identified within, and guaranteed by, the component model.

6. Teacher preparation is a multi-partner, multi-faceted endeavor. The various partners, including all departments of the Faculty, numerous other departments of the university, and the profession, through their collective involvement, should provide intending teachers with essential practical skills, a knowledge of theory and its relationship to practice, liberal studies and subject-matter competence.

7. Intending teachers should experience in their professional preparation, exemplary models of a variety of teaching styles and modes of effective instruction. This implies that differing methodologies and techniques should be utilized in the education of teachers in the Faculty.

8. The Faculty of Education is committed to the provision of quality teacher preparation programs and recognizes the importance of continuously monitoring, evaluating and refining its offerings so that they adequately reflect changes in society and advances in knowledge.

CONCERNS AND PROPOSALS

An extensive array of concerns and proposals about the B.Ed. degree has come to the attention of the Undergraduate Studies Revision Committee. Among those regarded as most serious and warranting the attention of the Faculty of Education are the following:

A. SELECTION, ADMISSION AND RETENTION

Teacher education institutions today are finding that they are having to respond to new and increased expectations of schools systems, parents and social groups, with respect to the preparation of teachers.

In addition, contemporary teachers are being called upon to practice in a rapidly changing social environment, and deal with more sophisticated and diversified issues than has been the case in the past.

At present the demand for new teachers appears to be declining. This condition permits the Faculty to be more rigorous in

applying present standards, and in implementing new criteria for selection, admission, and retention of students in order to increase the likelihood that those chosen for teaching careers will benefit to a greater extent from the programs which the Faculty offers.

Criteria developed for the above must be based on at least two principal assumptions which underlie teacher education programs, and which provide the rationale for teaching being a profession:

(i) Candidates for teaching must possess the intellectual capacity to comprehend, assimilate and articulate the theoretical and research-based knowledge offered in our academic teacher-education programs.

(ii) Candidates for teaching must have the ability to implement and utilize the theoretically-based knowledge in the teaching-learning transaction, and to demonstrate the communication skills and inter-personal skills which contribute to effective teaching and learning.

Having regard to the above, it is recommended that:

1. *The Faculty of Education introduce more rigorous and stringent selection and admission procedures by:*

   (a) requiring for admission a 65% G.P.A. in four (4) matriculation subjects (including English 30 with a mark of at least 65%); plus another grade X11 subject carrying a minimum weight of five credits;

   (b) requiring all students to successfully complete an oral communication test;

   (c) requiring all students to attain a specified performance level on a Faculty of Education Admission Test (FEAT), which will test knowledge in English, Mathematics and Canadian studies;

   (d) utilizing an interview and letters of reference in selection procedures;

   (e) utilizing comparable selection procedures for transfer students.

2. *The Faculty of Education make provision through its counselling services, and through its course and program offerings, early and sufficient opportunities for students to determine their suitability for teaching.*

3. *The Faculty of Education undertake a study of its evaluation and grading practices and, if necessary, introduce measures which would result in improvement in the uniformity, consistency and rigor of these practices.*

B. THE EFFECTS OF SIZE

Educational planners have devoted considerable attention to questions about optimum institutional size. In so doing they have acknowledged that there are advantages enjoyed by large institutions that are difficult or costly to achieve in small organizations. One of the most obvious advantages of a large faculty and/or university is that it permits, even encourages, specialization and diversification of function. This, in turn, results in the development of a highly specialized faculty. While this phenomenon makes it possible to offer a variety of courses and programs designed to cater to a wide range of student and societal needs, it also tends to produce compartmentalization and depersonalization. Those familiar with the system may be able to relate successfully to it, however, students generally find it difficult to relate to a large, highly complex organization. The structures or ideas which are intended to integrate the separate parts, are often not readily discernible. Not uncommonly, the difficulties experienced in knowing the system contribute to feelings that the individual is of little or no consequence in the total scheme of things.

Rather than debate the question of optimum size, it would seem that the Faculty of Education should recognize it is

sufficiently large and specialized to create the kinds of problems described above. There are those within the institution who consciously attempt to interact with students in ways that will allay feelings of alienation. For those students fortunate enough to encounter such individuals, the experiences are likely to be sufficiently positive to enable them to successfully counteract the negative effects of size. However, there is the need to ensure that such experiences are not isolated and fortuitous. Efforts must be expended to institutionalize procedures and activities that will reach a larger percentage of the student body.

The Committee, therefore, recommends that:

4. *The formal counselling services of the Faculty of Education be expanded so that students will feel that they have ready access to the sources of information and the personal attention they need to make intelligent course, program and career decisions.*

5. *Course and program planning within the Faculty take into account the need to develop relationships that will enable students to identify themselves as vital to the institution.*

6. *More support and encouragement be given to joint Faculty-Education Students' Association activities, to build a strong commitment to the program.*

7. *The Faculty study the implications of planned enrolments under Academic Plan #10 on its programs with special attention directed to the effect of such reductions and controls on the overall improvement of its program, teacher supply and demand, and available resources.*

C. ESSENTIAL SKILLS AND KNOWLEDGE

The last major program revision in 1970 with its corresponding changes in departmental requirements, significantly increased the number of options available to students within the Faculty. As

a result, it has become extremely difficult to ascertain the common elements of our teacher-preparation programs. Differences exist because of different program requirements or course options, and even because of the uniqueness of sections in large, multi-sectional courses. In spite of a recommendation in the 1970 revision report that a coordinating function be performed with respect to course and program revisions, such has not occurred. The result is that the contribution and interrelationship of the separate program ingredients are not as clearly defined as they have been and should be.

It is important that the Faculty continue to encourage experimentation and variation in programming. Departments also need some scope or latitude for altering and refining their contributions to teacher preparation. However, while there is need for alternatives in programs and course selection, there is also a need for basic required courses, properly sequenced to ensure mastery of fundamental skills and knowledge and to minimize undue content overlap and serious omission in teaching skills, theory or subject-matter content.

It is also important for the Faculty to be aware of and sensitive to opinions about its various course and program offerings. Because it is often difficult for departments and individuals to transcend their own interests and biases, there is the need for a Faculty mechanism to solicit and evaluate comment and to stimulate and facilitate change. For example, the Undergraduate Studies Revision Committee received input from many sources

which encouraged the Faculty to pay greater attention in teacher preparation to the field of reading. The Faculty was also encouraged to prepare secondary teachers with more than one teaching subject concentration, and elementary teachers with a better foundation in all teaching subject areas. These and other suggestions, including more attention to the needs of atypical learners and the communication skills of graduates, deserve the special attention and action of the Faculty.

In attempting to maintain opportunities for variation and experimentation and to be more responsive to recommendations for change, while at the same time ensuring that a core of fundamental, common skills and knowledge is made available to each intending teacher, the Undergraduate Studies Revision Committee recommends that:

8. *The Faculty of Education endorse and accept as the basis of program planning the revised component model (see Appendix I).*
9. *A core of basic skills and knowledge be identified and organized in Faculty courses and that these experiences be common to every program of teacher preparation (see Appendix II).*
10. *The Faculty encourage the development and implementation of program alternatives and innovative approaches to instruction, and monitor such developments.*
11. *The Faculty make available to program planners and instructors, such assistance as may be required to enable them to evaluate the effectiveness of new approaches to instruction.*

D. FIELD EXPERIENCES

The field experience component of the B.Ed. program requires special consideration by the Faculty, since it is the main point of contact between the university and the field. There is a need for the Faculty to reaffirm the importance of field experiences in its teacher-preparation program. It must allocate sufficient resources to demonstrate a commitment to making this a significant part of its offerings. No longer can the Faculty, or one small part thereof, pursue this function unilaterally. All departments of the Faculty must see the relationship of the field experience component to their concerns and must contribute to it. Not all departments, nor all individuals need contribute in the same manner. Some may have more to do with student-teacher supervision, others with the preparation of personnel, others with related research, and still others with designing different learning experiences. The Faculty must also recognize school-based personnel as partners in this venture. Their contribution to the planning, conducting and evaluating of these experiences must be sought and respected.

The committee recommends therefore, that the Faculty of Education:

12. *Require that all K-12 teacher preparation programs include a minimum of thirteen (13) weeks of field experiences distributed over more than one (1) year of a student's program.*

13. *Require that all K-12 teacher education programs include a minimum of two (2) blocks of field experiences, at least one of which must be not less than four (4) weeks of full-day practice.*

14. *Provide in-service training opportunities to faculty consultants and cooperating teachers for the unique functions they perform.*

15. *Improve communication between the Faculty and school-based personnel, by establishing (a) liaison and advisory committees on field experiences; (b) by utilizing the expertise of practicing teachers to assist the Faculty in field-related activities.*

E. COURSE AND PROGRAM EVALUATION

In the report of the last major revision committee it was recommended that an agency be designated to evaluate the various programs of the Faculty. The Undergraduate Studies Revision Committee endorses this idea. It is important that evaluative information which is made available in this way be accepted as an indicator of program effectiveness. The Committee also recognizes the need for access to broadly based and reliable research findings to assist in course and program development. More research of this type should be undertaken within the Faculty.

It is, therefore, recommended that:

16. *The Faculty undertake to continuously monitor its courses and programs, coordinate the development and implementation of revisions and stimulate and facilitate change when appropriate.*

17. *The Faculty support a planned, integrated and co-ordinated program of research on teaching and teacher preparation.*

F. EXEMPLARY MODELS OF INSTRUCTION

The exposure of intending teachers, during their preparation, to exemplars of teaching styles, methods, and techniques should be a program objective. Students may benefit from instruction about various processes and techniques, but they are far more

likely to experiment with and incorporate into their own teaching practice those ideas and methods which have been utilized effectively by their instructors. Therefore, effective and exemplary teaching must be recognized as an important contribution of faculty members.

The Faculty is fortunate in having available, valuable teaching aids and resources, including: Curriculum Materials Preparation Area, Education Library, Curriculum Library, Multi-Media Carrel Area, and a Computer Aided Instruction facility. Faculty members should make more use of these resources in the delivery of instruction.

The Undergraduate Studies Revision Committee recommends that:

18. *The Faculty allocate one full-time sessional position each year to provide two half-year (July-December or January-June) residencies in the Audio-visual Media Centre and/or in the Division of Educational Research Services for faculty members who are interested in course and methodology revision. Recipients of these awards would be required to publicize the results of their work.*

19. *Departments take steps to encourage the interest and involvement of all faculty members, including senior professors, in undergraduate teaching.*

20. *The Faculty recognize the need for self-renewal of faculty members and facilitate long and short-term exchanges of personnel with other universities, governmental departments, professional organizations and school systems both inside and outside of Alberta and Canada.*

G. PARTNERSHIP IN TEACHER EDUCATION

In the course of its work the Committee found the interaction with various individuals, departments and organizations, both inside and outside of the Faculty, extremely helpful and highly informative. It is important that the Faculty acknowledge the

partnership nature of teacher preparation and establish channels of communication which will allow for comment, suggestion, reaction, and dissemination of information. While there are many voices to be heard, none is of greater importance to the Faculty, than that of the teaching profession. Greater effort must be made to incorporate the views of the profession into the deliberations and planning of the Faculty.

The Committee recommends that:

21. *The Faculty of Education provide leadership in teacher education by promoting and organizing seminars, forums and conferences on various aspects of teacher preparation in collaboration with its various partners, especially teachers.*

22. *The Faculty of Education include representatives of its associates in teacher preparation in its various committees, where appropriate.*

23. *The Faculty of Education establish a college liaison committee to facilitate the transfer of college students to Faculty programs.*

24. *The Faculty of Education enhance its communications links with its various teacher preparation partners and with other Faculties of Education to ensure the regular exchange of information pertaining to teacher education.*

The motions contained in Appendix III are intended to focus the discussions of the Faculty and, if passed, to provide a basis for action of the Faculty on this report.

G. M. Farmer (Secondary Education)
J.F.D. Ilott (Industrial & Vocational Education)
J. E. Kirkpatrick (Elementary Education)
J. M. Small (Educational Administration)
L. L. Stewin (Educational Psychology)
G. D. Taylor (Educational Foundations)
R. S. Patterson (Chairman)
K. E. Machon (Secretary)
A. Forrest (Research Assistant)

April, 1977.

APPENDIX I

REVISED COMPONENT MODEL (K-12)

COMPONENT		MINIMA CREDITS[1]
EDUCATION		
Basic Education		15
Educational Administration	3	
Educational Foundations	6	
Educational Psychology	6	
Curriculum and Instruction		6
Professional Core[2]		12
Practicum		12
NON-EDUCATION		
General Studies[3]		24
Teaching Major[4]		24
ELECTIVES[5]		12
TO BE ASSIGNED[6]		15
		120

NOTES:

1. The requirements of the B.T.E.C. that all teacher preparation programs include a minimum of forty-two (42) credits in professional education and forty-eight (48) credits outside of the Faculty of Education are met by the Education and Non-Education minima requirements of this model.
2. The professional core preferably will be offered by inter-departmental teams, but may be offered by single departments providing it can be demonstrated that the essential skills and knowledge are being made available to the students.
3. No more than nine (9) credits from this component may be utilized in a program plan to enhance a teaching major. All of the courses in this component must be taken outside of the Faculty of Education.
4. In those instances where the courses required for the teaching major are not available outside of the Faculty of Education, this requirement will be waived.
5. Electives may consist of a planned grouping of courses centered on a particular theme offered by one or several departments or they may consist of a variety of courses chosen by the student on any basis.
6. The fifteen (15) credits to be assigned may be added to any of the program components.

The Component Model is to be used to design programs. Students will choose from among alternative programs and will not make direct use of the Component Model.

APPENDIX II

ILLUSTRATIVE PROFESSIONAL CORE

The Undergraduate Studies Revision Committee feels that certain basic experiences, skills and knowledge can be identified that should be a part of any teacher preparation program. Noted below are some suggestions as to the kinds of experiences, content and methodologies which might constitute part of these experiences.

The Teaching Experience: An Introduction

1. Familiarize students with goals, structure of education and the nature of teaching at different levels.
2. Facilitate the making of intelligent and informed career and program choices by students.
3. Include an in-school component and appropriate use of media to limit time demands placed on the schools of the area.

Communicating As A Teacher

4. Help students become familiar with the principles underlying successful communication and with the wide range of verbal and non-verbal modes of communication employed by a teacher.
5. Help students become aware of the unique skills required for successful communication with specific populations, e.g., multi-cultural classroom, adults, varying student-age groups.
6. Provide students with opportunities to practice different skills through a laboratory experience.

Skills and Modes of Teaching

7. Help students develop a repertoire of basic teaching skills and strategies.
8. Provide specific insights into problems relating to the various aspects of classroom management.
9. Provide for observation and analysis of various models of teaching.
10. Help students acquire the skills of measurement and evaluation.

Continuing Professional Growth

11. Provide students with an appreciation of the value of research in improving or heightening teacher effectiveness.
12. Enable students to further explore the teaching-learning process.
13. Provide the foundation for career-long professional development.

APPENDIX III

MOTIONS APPROVED BY THE FACULTY OF EDUCATION COUNCIL ON MAY 3 AND 6, 1977

1. Moved that the Faculty of Education Council receive the report of the Undergraduate Studies Revision Committee.

2. Moved that the Faculty of Education Council establish an ad hoc Committee on Selection and Admission to prepare and submit to Council by April 1978, an interim report embodying recommendations of criteria and procedures pertaining to selection and admission of students.

   Membership - 8

Chairman	-	Associate Dean (Student Programs and Records)
Four members	-	Elected by FEC from its membership
One member	-	Nominated by the A.T.A.
One member	-	Nominated by the E.S.A.
One member	-	Nominated by the A.S.T.A.

   Moved that the Executive Committee be charged with the responsibility of arranging for appointments to this Committee.

   (Recommendations 1, 2, 3, 7)

3. Moved that the Associate Dean (Student Programs and Records) arrange for the conduct of a study of the feasibility of increasing and improving the Faculty counselling services and make recommendations to the Faculty of Education Council in October 1977.

   (Recommendations 2, 3, 4, 5)

4. Moved that the Faculty of Education Council receive the revised component model and that departments be encouraged to use it as the basis for reviewing and revising existing programs, and for developing proposals for new programs, during the next academic year. Report on these activities to be made to Faculty Council in the spring of 1978.

   (Recommendations 8, 9, 10)

5. Moved that the Faculty of Education Council establish an ad hoc Committee on Basic Skills and Knowledge to identify the skills, competencies and knowledge essential to teaching, and to recommend ways in which the Faculty might provide for the learning of these skills, and to report no later than May, 1978.

5. (cont'd)

Membership - 10

Chairman	-	Associate Dean (Planning and Development)
Six members	-	Elected by FEC, one member from each department of the Faculty
One member	-	Nominated by the A.S.T.A.
One member	-	Nominated by the A.T.A.
One member	-	Nominated by the E.S.A.

(Recommendations 9, 10)

6. Moved that the Faculty of Education Council establish a Standing Committee on Course and Program Review and Approval to review existing courses, to evaluate and rule-with appeal to FEC-on proposed course and program changes, and to facilitate revision and innovation where deemed appropriate. Executive Committee is charged with the responsibility of clarifying the function of this Committee in relation to its own duties and arranging its terms of membership.

Membership - 12

Chairman	-	Associate Dean (Planning and Development
Nine members	-	Elected by FEC with at least one member from each Department
One member	-	Nominated by the A.T.A.
One member	-	Nominated by the E.S.A.

(Recommendations 10, 16)

7. Moved that the Faculty of Education Council adopt as guidelines to be used in developing the Faculty's field-experience component, recommendations numbers 12, 13, 14 and 15 in the body of this report.

(Recommendations 12, 13, 14, 15)

8. Moved that the Dean take under advisement those aspects of the report not specifically encompassed in any of the foregoing motions.

(Recommendations 6, 11, 17, 18, 19, 20, 21, 22, 23, 24)

9. Moved that periodic reports be made to FEC on the progress of the committees or activities provided for in Motions 2, 3, 5, 6 and 8.

APPENDIX B

THE DIALOGICAL INTERVIEW: AN EXAMPLE

Interviewer:

Maybe I could just preface our conversation with a few observations I've been recently making...I've become increasingly concerned with the nature of the university and the purposes of a faculty of education within the context of a university. Now I guess the thing that I take issue with most in my reading in the literature on teacher education is the fact that much of the research talk removes the teacher education enterprise out of the larger context of the university community...and essentially any study of teacher education as a field of study is a study of higher education as well. And although one could, I suppose, divorce the activities of the faculty of Education from the larger university community, however one might define that, I don't think that the deeper problems and their answers will be found unless we begin to see teacher education in the fullest perspective that we can. Now, I became aware that well over half the required coursework leading to a B.Ed. degree is taken outside the stewardship of the faculty of education and this coupled with the fact that the U.S.R.C. report considers our teacher education programs to be a multi-partner endeavor I began to think seriously about the so-called liberal side of the pre-service teachers' professional education, or more specifically what does it mean to be in partnership with the Arts and Sciences sectors of the university?

I began to become aware that at this university, not unlike others of it's size, that it's moved in it's focus from the so-called liberal arts tradition exclusively, and has encompassed a great many professional schools of which the faculty of education is only one, so in a modern university the notion of acquiring a liberal education is bound to change...or it should be re-thought anyway.

Another thing is the realization that our faculty of education is the largest faculty on campus... and I did a check on the statistics and found that close to 20% of the undergraduate population is in the faculty of education.

So all these things together began to create a problematic situation for me, and going back to the U.S.R.C

report this notion of partnership became more and more a central issue. But when one talks about a partnership one is really talking about the university as a whole. So, what I'm searching for is an understanding of the meaning of this partnership alliance that might exist, because this faculty has noted an existing partnership concern in it's calendar since 1971, and some of the underlying principles have changed over the years but the partnership principle remained.

Because of your work with the U.S.R.C. I'm very interested to see what sense we might make of the notion that teacher education is a function of an entire university community.

Interviewee:

I made so many notes in the course of while you were talking...wondering where we might take off.

That business of the partnership, especially as it's in that report, I think that probably in many ways represents a statement of a hope towards a position, a statement of an ideal rather than a statement of reality. It's more like something that I hope for than something that exists in the university. I think that the last time we talked I made reference to something that Dewey said. Where when Dewey was first hired by the University of Chicago, just when it was a new institution, and a man by the name of Harper was the president of the institution, that there was developed in this fledgling institution a belief that the whole institution was involved in teacher preparation. And they didn't then have a proliferation of people in the department of education...

Interviewer:

This was in the late eighteen hundreds wasn't it?

Interviewee:

Eighteen-nineties, yes. Yes, you see in some sense it's an interesting timing element too, because that's

also the time when you begin to see the establishment of many of the teachers' colleges, four year teachers's colleges, it was in the 1890's that the one in Ipsilanti, Michigan was established and that was one of the first four year teacher training institutions. And in the case of Chicago, they didn't choose to go that route but they chose, simply chose to make education a sub-set of the total university environment. And it was Dewey's obligation to bring people together in that university to talk about matters that related to education. And they clearly had the view that you've just expressed, and that is that education is the concern of the total, and not just a matter of being engaged in separate disciplines and investigation and dissemination of information, but they were concerned with the larger purposes of education.

Interviewer:

Now, we're talking about teacher education...?

Interviewee:

Yes, but you made the observation earlier here that teacher education can subsume what higher education is involved in as well. See, it's an interesting thing if you consider it in terms of our faculty. We have a department of elementary education, a department of secondary, but when they came to develop a master's degree in post-secondary education that was somewhat rigorously resisted within the faculty. I'm not sure of all the reasons, but some of the reasons might have to do with a limited budget and they didn't want it to detract from their areas. But there were also some within elementary and secondary who said, well we're already engaged in that. As we deal with graduate students as yourself we're dealing with the concerns of higher education, not secondary education. They saw themselves as authorities in that field even though none of them were specifically examining the issues or topics that you want to explore. When it advanced to other levels of the university, the university as well couldn't relate to this as a separate discipline, or a separate kind

of investigation. It seems to me to suggest that somehow the point that you were espousing earlier isn't one that this university is very accepting of.

Interviewer:

The notion of the all-university responsibility for the preparation of pre-service teachers...

Interviewee:

And along with that, and what I think is a corollary of that position, that all parts of the university are concerned with the larger topic of education, not just the separate disciplines of which they're a part. In other words, I happen to be located in a faculty of education...some would claim that that makes me more responsible for the things that are associated with teaching, and with education and with preparing people who are going to engage in those activities. But I could also argue, perhaps, that someone over in biochemistry, if they've studied a discipline in the same way I've studied a discipline, ought to have some similar concern with regard to his or her effectiveness in teaching that, and with the university's role in sharing that kind of information. That the questions that pertain to teaching and education are as vital to their role in a university as they are to mine.

I happen to be one of the people who is responsible within the university structure for that as students come to us. You see, I guess I... part of the thing that I do in the area of history and of foundations of education, I say to myself inasmuch as I work with people who are going out to be teachers I have a responsibility to be a role model to them. There's as much a chance that they may learn as much about teaching from me as from Dr. Aoki over in Secondary education. Because he's a methods person ....

Interviewer:

But what you're saying, I think, presupposes a

certain consciousness about what it means to be a teacher, and that you would even be consciously aware that part of the education for teachers is presenting examples of good teaching. Now that probably comes, if I might suggest, from your own concern for quality education...somelike the proverb "It's not what's taught, it's what's caught that is important", just being there, irrespective of your particular discipline. But there you are, human being, teacher, an example of everything that we're talking about. I guess I sometimes wonder if such a concern exists in departments outside the faculty of education, that is in departments populated by persons who may not be consciously exploring their teaching as teaching, or exploring themselves as teaching beings in a fundamental sense. I mention this because another point in the U.S.R.C. report seems to represent an urgent call that faculty members present themselves as exemplars I think was the word that was used.

Now I'm not of the opinion that just because someone obtains a masters or doctorate that along with it one is somehow automatically qualified as a teacher. I'm wondering if in sectors outside the faculty of education there exists an assumption that once doctored, now teacher. And to suggest that we send our students across campus must mean that we consider the fact that it is here that our students spend half or more of there teacher preparation period, that is under the tutelege of persons who may not understand that they are providing examples of teaching.

Interviewee:

Well, you see that's not difficult for me to accept. But I also hold to the view that if we got across the right idea of teaching to our students that no matter what the environment, no matter who the teacher, that they would be perceptive enough and intelligent enough to be able to assess that and to internalize those aspect that have merit and value to make them more effective.

Interviewer:

Well, I think that's true only if you or I as

teachers in the faculty of education help make our students aware, that is to help them observe those things, to reflect on those things. I'm not sure that such an awareness is just automatic.

Interviewee:

Well, that's a...that becomes a...a kind of a... it's the point that I want to hold to if I were concerned to protect the faculty and to protect my job...(laughter)...I have to admit on my part quite cynical and skeptical days, that maybe that comes more as a matter of an act of intellegence and perception and may be more of a gift than it is a taught quality.

Because you see I look at my own experience in being prepared to teach, I don't recall a great deal of preparation for that kind of analysis or insight.

Interviewer:

I had an opportunity to teach a course in secondary education and I remember suggesting to my students, many of them were still taking courses in various of the departments of Arts and Sciences, and I asked them to reflect on the quality of teaching that they were exposed to in their courses. Now up until this point we were discussing such questions as "Who is a Teacher?", and "What does it mean to be a teacher", and for many of them it was clearly the first time they had consciously concerned themselves with what was essentially happening in a teacher-student relationship.

Interviewee:

There's a little quote that I used in a book of readings that I put together one time...I had found a statement in one of Plato's dialouges. Socrates meets a fellow who was on his way to hear a talk by one of the sophists of the time, and I think the question that Socrates put to this fellow was something like, "Hippocrates, have you asked yourself what it is that you're

going to receive and what it is you're going to become as a result of that experience?". You see, how many students are there, when they come to us, answer the question "What is it that I'm goingto become?" with anything more than, "I'm going to be a teacher". They haven't really analyzed what becoming a teacher means.

And we as a faculty and we as a university don't help them to probe that any more deeply, and what you're doing, you see, is asking that kind of question, "What does it mean to be a teacher?" What then does the instituion look like that will help them to become that?

Interviewer:

The thing that's so disturbing here is that this is the very question that the university's faculties should be constantly asking.

Interviewee:

And that was the frustrating thing about that whole program of revision. What most people wanted to know was there still a guaranteed slot for me and may department to what we've always done, and that is to disseminate information.

Interviewer:

I think you called it once merely an image adjuster, for the faculty of education.

Interviewee:

(Laughter)...you remembered that.

Interviewer:

I was talking to a faculty member yesterday about this notion of partnership in teacher education... He became quite livid..."Well, you know, I've read that document too, but if there's any partnership at this university it's on paper only". Would you subscribe to such a harsh diatribe?

Interviewee:

Well, yes. Because in one sense when you consider partnership it implies willing participation, it implies shared ideals or values. What we have here is partnership in that people are forced to do things in order to earn their livelihood. But if they had their druthers they wouldn't be engaged in it.

Interviewer:

Technically, a sociologist would call that kind of partnership a <u>functional</u> one.

Interviewee:

Now, there are some facinating sidelights on the thing. We find particularly in the Arts and Sciences, when they have an ample supply of their own students there is less and less interest in our students, and further they pay relatively little heed to the kind of content we might consider that some of those disciplines might cover. For instance, social historians generally pay very little attention to education and hardly recognized its existence.

But now if you would go over to the university book store, it's facinating that all of a sudden we find in the Canadian history section you find source books that we would regard as history of education source books. And so they're starting to encroach a bit here...the same thing is true of sociology. What happened a decade or two ago is when we began to cut out some of the courses in philosophy and other disciplines...they didn't buy it because they had enough students...now they're eager to consider things we might want.

I have to admit, though, that part of the problem exists again within our own faculty, because we really don't have the kind of total view that you have been pointing to. See, I see the problem right within my own department...history and sociology, and philosophy. Because these so-called discipline areas, in order to gain respectability, have moved more and more in the direction of a

true discipline They don't see themselves, as I think I tend to do, as those concerned with questions of teaching.

And this is universal, this isn't just peculiar to this institution. It started first with philosophy and then with history and sociology. And these people would sooner be acknowledged as historians and philosophers than they would be as educationists.

Interviewer:

Do you have an idea why?

Interviewee:

I suspect it's just a status thing. It's this very kind of thing that causes the people across the way not to be interested and to put down the faculty of education. And we'll find that in considering again this question of educational insight that we talked about earlier, I think that my associates wouldn't find that as a very useful or worthwhile kind of activity...they would see the emphasis rather upon the discipline or that the scholarly mastery is the important thing...now I don't take away from that, but I'm suggesting that unless someone is concerned about what it means to be a teacher, and in turn asking the larger question about people who are seeking to become teachers of what it means to become a teacher.

And in that way we see within our own faculty, then, a kind of a hierarchy and a real divisivness that only typifies what we can point to in the larger institution. And so we can hardly expect that in the partnership out there, when there's no real partnership even at home. We're just in microcosm regarding the larger university.

Interviewer:

It's a community within a community. This brings to mind something that I noticed immediately upon arriving at the University as a new graduate student. The first was the size..I'd never been

in a faculty of education that was this large and with so many resources...and the second thing was the obvious geographical separation between departments.

Interviewer:

You see, that's a really unfortunate thing where geography has reinforced what was already there as a kind of philosophical and ideological difference.

Interviewer:

It just concretized the differences...

Interviewee:

That's right...however I just wish we could have had the courage to let people be housed on an entirely different basis.

Interviewer:

I'm thinking that that just perpetuates something in the thinking of our undergraduates...about what education is really all about...about it's structure.

They come to the university and take a multitude of discrete courses in many of the areas of Arts, Sciences, and Education and it, over the years, conditions a certain mind-set about the disciplines themselves being separate. This, I think, is most obvious in graduate school where one looses sight of the larger picture in order to specialize.

But, as far as our discussion about our own faculy there sometimes seems a sense of amused tolerance they we have toward departments other than our own. I think this, in a sense, colors the mentality of our students.

Interviewee:

Well, we wonder why at the graduate level so many of the programs are developed in isolation. For

instance, I hear my colleagues saying, Why should Dr. _____ send his students over to philosophy when we have philosophers here, who could deal with those issues equally as well. Or why send our students over to the sociology department to study the sociology of knowledge when we have the expertise right here.

But what they don't see is that the only way they're going to really achieve what they're after is when they get in at the undergraduate level and show that kind of community approach to the activities there. People aren't going to sense the value at any other level.

Interviewer:

I think that Dr. _____ intent or objective is to begin to establish bridges...between the faculty of education and the larger university community. I'm not trying to defend him, but I don't think that he's trying to ignore the resources within the faculty.

Interviewee:

Part of it is a strategy...but I think you're right because in some senses he can have the connections here anytime he wants them. Whereas it's a much greater challenge to establish them elsewhere. And also he's doing it, in part, as a service to his students...to force them into environments where they might not be as comfortable...where they might have to stretch a little bit.

Interviewer:

I've had that experience a few times in my own program because I was encouraged to reach out beyond the education faculty...and to find that I was able to handle a graduate level course in the department of philosophy quickly erased any vestige of status consciousness about education students being less able...although I was surprised to find out that my work recieved higher marks than the "real" graduate students in the philosophy department...it became a kind of highlight in my whole program.

Maybe I could just summarize a certain portion of our conversation...we've been getting at this notion of what it means for the entire university to be responsible for teacher education...I know I subscribe to the notion that to the degree that a university makes up its' mind about the preparation of the future teachers, it defines its' own future. Although maybe many of the faculty members in some departments of the Arts and Sciences faculties don't see themselves as directly involved in teacher education, the products, if you will, of teacher education programs are the very persons who find themselves teaching the future undergraduates of the university...I'm speaking in terms of long range effects.

Interviewee:

You're, of course, making some good points...but over the years I've become quite skeptical about institutions of this size of having the capacity to sit back and look at itself in a large way. What I've observed in the case of Dr. _____, is that he's had sufficient confidence in that kind of introspective activity that he's managed to get people in various departments to start asking questions, they may not have a lot of answers but at least they're starting to ask the questions. It is possible, if you set up the right kind of structure and the right kind of activities and if you bring people together enough times, that eventually through dogged persistence people will begin to consider larger questions.

And my belief always has been that one of the things that a foundations department ought to be providing is the very kind of insightful investigation that you've been talking about.

But the way I've seen foundations people pursue it is in a highly critical, almost a bombastic way. It makes it very difficult for other people to internalize that...because that approach tends to be one that degades and belittles and makes us feel very insecure...some of the brightest minds that I know exist in this foundations department but in terms of those human, practical skills to get at these issues they haven't learned how to make that operational.

Interviewer:

You see, you're making a statemtn about the critical need for the different departments to begin to communicate...to come together. Because a synergism is what is most effective... a realization that different skills and orientations, if combined, could incite a real educational imagination and creativity.

Interviewee:

You see, I relate something like that in Dr. _____, but I suspect that that's because of the kind of man that he is...he's able to create that kind of atmosphere. But most people can't create relationships of that nature...

Interviewer:

Another facinating study might be one in which some of the same questions we've asked regarding the total university community, could be directed toward our own faculty, to try to understand more clearly the meaning of the relationships between the various departments right here.

Interviewee:

In our faculty, one of the reasons that we've pushed the concept of partnership is because over the years the C and I departments have clearly borne the burden of responsibility for the Practicum...other departments almost had to be convinced of the need to be involved.

Interviewer:

Looking to the Faculties of Arts and Sciences, as partners with Education, or even as partners with other professional faculties, brings a question about the perceived difficulty for them to consider what they do as performing a service function. By virtue of the large numbers of professional faculties, it could be said that this might be a primary purpose of the depart-

ments in Arts and Sciences.

Interviewee:

It's really not a partnership that exists because of a unity of purpose...it's more of a legal injunction.

The facinating thing is that so many of the professional faculties have come to view the things that they offer as being equal to a general education. In Education we see our students going into government work, business, and other seemingly unrelated occupations to teaching. So, they say, what makes a course in teaching English as a second language any less of a contributor to a general education.

You go over to some of these departments and look at some of the courses that are offered and they're as narrow and biased as anthing you could ask for...

Interviewer:

With respect to teacher education, then, what should be, if any, the joint responsibility of Education and Arts and Sciences?

Interviewee: (lengthy silence)...Well, I guess I'd start more at the level of finding people willing to engage in discussions along with the rest of us here in Education of what it is that we're actually trying to do and achieve...the partnership has to begin at the level of goal seeking and goal statement, and along with goal statement is the continuing analysis of how well we're doing relative to that sort of thing and what are the contributors to it.

You see, for me the curriculum is not always the answer.

Interviewer:

By curriculum are you meaning what courses we will offer and how we might share the load?

Interviewee:

Yes, you see while we've gone through many exercises over the last little while in terms of offering courses...we still haven't changed the thing that really makes the difference. And unless you find a way with any of these partners at any level to get them into that, you'll continue to do that tinkering with the superstructure that you mention before...never getting to the foundational problem.

Interviewer:

It seems that the first academic itch we may have here is to form a committee.

Interviewee:

(laughter...)

Interviewer:

We could call it the All-University Committee for Excelence in Teacher Education, and then solicit people to come to meetings and tinker away... move some furniture and dress some windows. It seems a step away from establishing something that could lead to authentic dialogue.

Interviewee:

That's an interesting thing because it raises practical questions as to how you could...it's as I was pointing to the example of Dr._____, part of the reason these things have been achieved is because he has started to have these conversations elsewhere and has involved his students in that kind of thing.

The thought I had when you first started on that point was that wouldn't it be great if the university at large took on that kind of question with respect to the question of "What is the purpose of the University?", not only what is the purpose of teacher education.

Interviewer:

Yes, I'm thinking that this is really the first question to really ask...talk about teacher education can't be divorced from talk about the nature and intents of the university as a whole.

Interviewee:

The other experience I've had as an administrator is that the larger we make the effort the more cumbersome it becomes.

Interviewer:

Maybe it becomes cumbersome if we expect instant sucess...our push button conditionings lead us to expect instant results, a kind of just-add-hot-water-and-stir expectation regarding our efforts in any direction. We must onsciously war against this kind of thinking and be satisfied with quality rather than superficiality.

I think that's why Dr. ____ has had some success, he has asked at the same time a small and spacious question, "Who out there is interested in what's happening here in Education?". In a sense, asking a question like that allows us to locate our partners in other sectors...it helps us find out where they are.

Interviewee:

While you were talking I was thinking...when you have different partners, and I suppose in some ways its not much different from the partnership my wife and I have, we don't have such defined division in our labor...we cross boundries quite frequently. But because she may be more constantly involved in the partnership with relationships to the problems of the home, she has the challenge to bring those questions and those insights into the focus of all of us. She may see a gradual depreciation of the condition of the home, and by introducing the question we can all become participants in trying to determine what has to be done.

That might be true with respect to the university community, because you and I in the Faculty of Education have more direct responsibility... we need to make sure that those questions which pertain to the univeristy community are brought into focus.

But we're not necessarily the only ones to solve the problems.

Interviewer:

Are you saying that the initiative must come from the Faculty of Education?...maybe similar to the early concerns voiced by Lazerte and Coutts?...that the Faculty of Education had the responsibility to initiate dialogue, to reach out and not wait for the more traditionally established faculties to come to them.

They seemed to be sensitive to the fact that the newly reated Faculty of Education, the first in Canada, needed to establish credibility as scholars in their own right, that there might be a status concern for a time, and we needed to show them that we, as teacher educators, belonged and would benefit from a union with a university.

Interviewee:

Those are fortunate examples, because in the case of Lazerte you had someone who had already spent close to fifteen years in the Arts Faculty as the person teaching the education courses, he had to establish himself in terms of respectibility with the larger institution.

Coutts expanded on the challenge of faculty members proving themselves in the larger environment, even though many people regarded him very harsh and demanding, even in our own department.

But unless we gain the respect of the larger university community, we are always going to be regarded as second class citizens.

Interviewer:

Have we established the respect of the larger university community?

Interviewee:

I don't think so...it's probably more on an individual basis than on a faculty basis...the fact that the university has accepted an Education person as their president is recognition that at least some people in the Faculty of Education have some ability.

Interviewer:

Some of my own students in the courses that I've been fortunate to have taught here, are continually decrying the fact that they're not accepted as a legitimate part of the university undergraduate population just because they're in Education... that not only are the courses here mickey mouse but that he even teaches here...

Interviewee:

Well, I have to admit that as a faculty we've encouraged mediocrity...and in that sense we deserve some of what we get.

When I hear the student counselling services encouraging students who drop out because of low marks, that they spend a year in education because they'll be assured of high marks, I do begin to wonder at our reputation. Well, many of my colleagues say that's just because we're such good teachers.

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